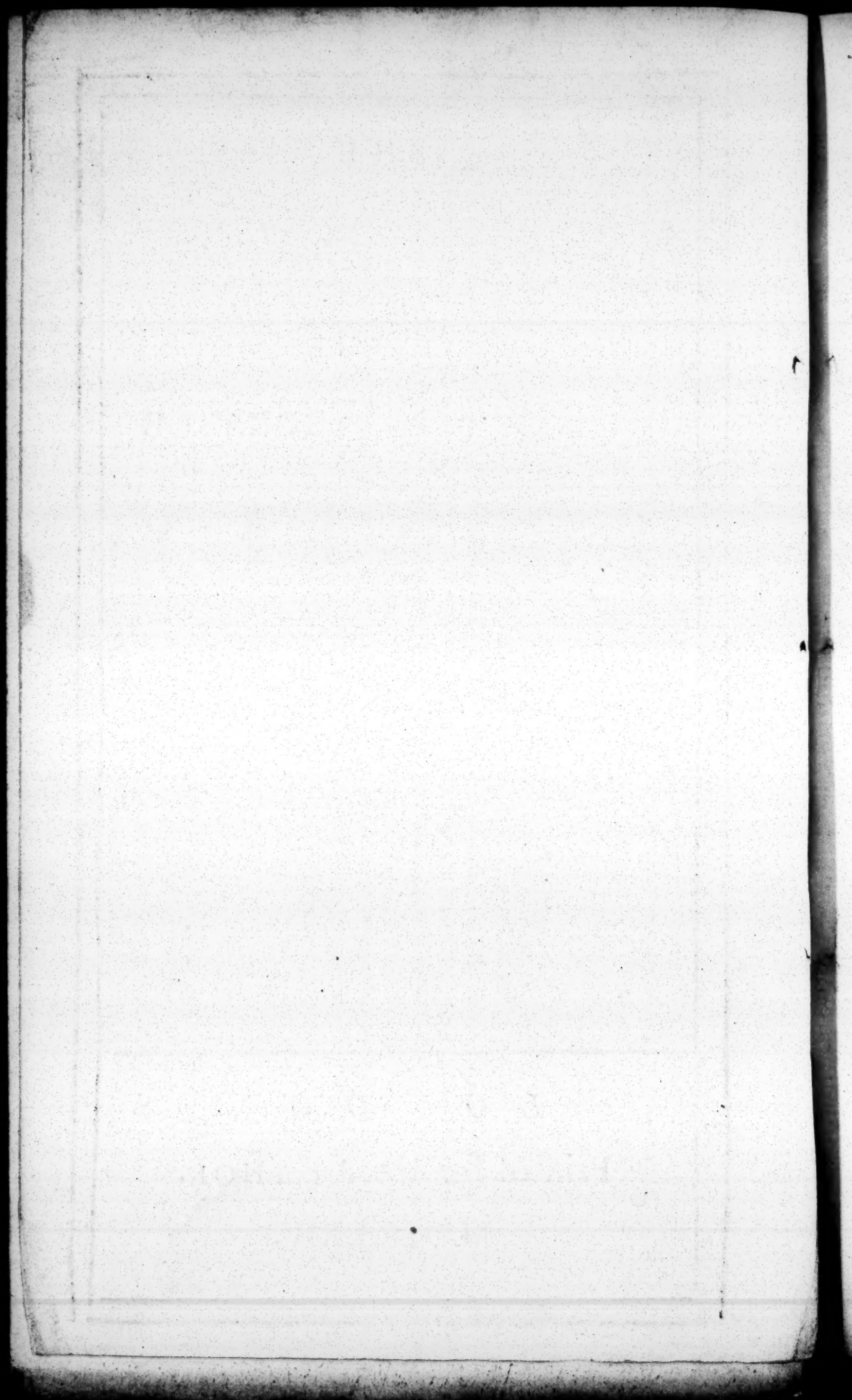


THE
Scripture Doctrine
OF THE
SACRED and ADORABLE
TRINITY.

By S. W. A. B.



L O N D O N.
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THE
Scripture Doctrine
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 SACRED and ADORABLE
 TRINITY.

In the Name of GOD. AMEN.

CHAP. I.

There is a GOD.



SOMETHING has existed from all Eternity: For, if there ever had been Nothing, there never could have been any Thing. And, as it is certain, that many Things do now exist, and that Nothing can make itself; for then it must have been before itself was in Being, which is impossible, and a manifest

*Dr. Clark's
 Demonstration of the
 Being and
 Attributes
 of God, p.
 9. &c.*

nifest Contradiction : So it will hence, evidently follow, that there must have been some first Cause that did exist by the Necessity of its own Nature. For, “ either there has always existed some “ one Unchangeable and Independent Being, the Original of all other “ Beings ; or else there has been an Infinite Succession of changeable and “ dependent Beings produc’d one from “ another in an endless Progression, “ without any Original Cause at all. “ But to suppose a Series of dependent “ Beings to be, from all Eternity, produced by Nothing, is the same Absurdity and Contradiction as to suppose Things produc’d by Nothing at “ any definite Time ; ” and it’s impossible, in Nature, that that which does not exist, should produce any Effect in Time or Eternity : “ The Inability of “ Nothing to produce any thing is plainly the same in Time or in Eternity, “ because Duration, in this Case, makes “ no Difference ; consequently, there “ must, of Necessity, have existed from “ all Eternity, some one Immutable and “ Independent Being. ”

Now this Being which did always exist, must be Necessarily existing ; for, whatever Exists, if it once did not Exist, could not “ arise out of Nothing, “ absolutely without any Cause : That is “ impos-

“ impossible ; for, Nothing can produce
“ Nothing : And, to have been produc’d
“ by some External Cause, cannot pos-
“ sibly be true of every Thing, but
“ Something must have existed Eter-
“ nally and Independently, as has been
“ already prov’d. It remains, therefore,
“ that the first Being was Necessarily Ex-
“ isting. Now to be Necessarily Exist-
“ ing, is not to be produc’d by itself,
“ for that is an express Contradiction ;
“ but to Exist by an absolute Necessity,
“ Originally in the Nature of the Thing
“ itself, being absolutely Uncaused, for
“ there can be no Cause prior to the
“ First.

And this Necessarily Existing Being is
GOD. And what I have offer’d does
prove, that this Divine Being does, and
always did Exist.

And altho’ our finite Understandings
are infinitely unable to form any ade-
quate Notion of the Substance and Es-
sence of the First and Original Cause of
all Things ; yet many of the Essential
Attributes of this Ever-Living GOD, are
still demonstrable, as well as His Exi-
stence.

Thus the Eternity of GOD (which is
an Entire and Perfect Possession of an
Endless Life) may be easily prov’d ; for
the Divine Being does necessarily Exist,
and this Necessity being Absolute, and

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‘ not depending upon any Thing Exter-
 ‘ nal, must be always Unalterably the
 ‘ same. Nothing being Alterable, but
 ‘ what is capable of being affected by
 ‘ somewhat without itself. Therefore
 ‘ the Divine Being must, of Necessity,
 ‘ have Existed from Everlasting, with-
 ‘ out Beginning; and must, of Necessity,
 ‘ Exist to Everlasting without End.”
 And,

The Ever-Living GOD being necessari-
 ly Existent, must, of Necessity, be In-
 finite; for what is absolutely Necessary,
 must ‘ be every where, and always un-
 ‘ alterably the same: Because whatever
 ‘ is absolutely Necessary at all, is ab-
 ‘ solutely Necessary in every Part of
 ‘ Space, and in every Point of Durati-
 ‘ on:” So that the Divine Being is, in an
 ineffable Manner, diffus’d through an
 Infinite Space, and is essentially present
 in all Places, at all Times, and to all
 Persons and Things: Nor is there any
 Thing that could give Bounds to the Di-
 vine Immenstity; not any created Being,
 for all Creatures did receive their Be-
 ings and Limitations from the Maker of
 all Things: Nor did the Great *Jehovah*;
 for He did not give Being, or any Per-
 fections to Himself, but had all Perfe-
 ctions necessarily of Himself, without
 any Cause; wherefore His Being must
 be

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be Immense, Infinite, and without any Bounds.

And the Original Cause of all Things, is certainly an Intelligent Being; and almost 'every Thing in the World, demonstrates to us this great Truth, and 'affords undeniable Arguments to prove 'that the World, and all Things therein, are the Effects of an Intelligent 'and Knowing Cause. Certainly, it is 'impossible that any Effect should have 'any Perfection, which was not in the 'Original Cause; for then it would be 'caused by Nothing, which is impossible: "Wherefore, since there are, undoubtedly, Intelligent Beings in the World; the first Cause and Original Creator of all such Created and Intelligent Beings, must also be Intelligent.

And because the Divine Being is Omnipresent and Intelligent, for that Reason we conclude, that He is also Omniscient; and with one single Act of Intuition glanceth thro' the whole Possibility of Being. For where the Divine Being is, the Divine Knowledge is; for it is inseparable from the Divine Essence, and is therefore Infinite, because the Divine Being is so. Consequently, the Almighty comprehends all the Ideas and Essences of Things, with all their possible Relations and Respects; and immediately discerneth all the Intricate Secrets, and the

deepest Thoughts of all Intelligent Beings. And forasmuch as all Creatures derive their Beings, and all the Powers and Faculties they are indued with, from the Ever-Living God, it is not to be doubted, but that He does perfectly know what all and each of these Powers and Faculties can possibly produce.

And this Necessarily Existing Being, must be Essentially possessed of that Infinite Power which does extend to all possible Things; and therefore be Omnipotent: For, since all Things besides Himself, were made by Him, and entirely depend upon Him; there can be Nothing in Nature besides Himself, that can limit him in his Power; and what is unlimited in Power, is Infinite in Power, and can do all Things which do not manifestly imply a Contradiction, or an Imperfection: Most assuredly 'there
' is nothing that can make any Difficul-
' ty, or Resistance to the Execution of
' his Will; so that he must, of Necessi-
' ty, have absolute Power to do every
' Thing he pleases, with the perfectest
' Ease, and in the perfectest Manner, at
' once, and in a Moment, whenever He
' wills it.

And the Divine Being, because Necessarily Existent, must therefore be Im-
mutable and Incorruptible. Again,

The Eternal Almighty, and infinitely Wise God, is indu'd with Liberty and Choice. Such, indeed, is the Perfection of the Divine Nature, and the unalterable Rectitude of the Divine Will; that He cannot act in Contradiction to those Divine Perfections of Infinite Wisdom, Goodness, and Justice, which He is essentially possess'd of; it being impossible for Infinite Wisdom to act Imprudently, or Infinite Goodness chuse that which is Evil, or Infinite Justice do that which is Wrong. But this is no Diminution of Power, or Liberty; for it is the Perfection of Liberty; nay, it is the highest and most perfect Degree of Freedom, to be unalterably determin'd always to act Wisely, and always to chuse the greatest Good, and always to do that which is Right and Best in the Whole. Yet still, in every Act wherein our good God exercises any of His Moral Attributes, as if Wisdom, Goodness, or Justice, He does use this most perfect Liberty, as before observ'd. And when we contemplate the various Degrees and Orders of Beings, from the lowest inanimate Creature, to the highest Angelical Nature, we can hardly doubt, but that the Great God of Heaven acted with the greatest Liberty, when he gave such different Powers and Perfections to the

manifold different Creatures in the wonderful Series of Created Beings.

Moreover, even Motion implies this Liberty; indisputably, there is such a Thing as Motion in the World. ‘And
 ‘there must be also, somewhere, a Principle of Motion and Action, which is
 ‘Liberty; or else those Things which
 ‘are moved, must be moved without
 ‘a Mover, and produc’d without a
 ‘Cause. It has been prov’d that there
 ‘cannot be an Infinite Succession of dependent Beings, produc’d one from another in an endless Progression, without any Original Cause at all, and giving Motion to one another;” therefore there must be in the Universe, some Being Necessarily existing, and acted upon by no other Being, that must, ‘of
 ‘Necessity have, in itself, a Principle
 ‘of acting, or Power of beginning Motion, which is the Idea of Liberty,” and which has given Being and Motion to all dependent Creatures. And this Argument evidently proves, that God, the Original Cause of all Things, is endu’d with Liberty and Choice.

And this first Cause of all Things, must of Necessity be a Being essentially possess’d of Infinite Goodness, Justice, and Truth.

’Tis the Perfection, Glory, and Happiness of an intelligent Being, to be
 Good

Good, Just, and True. And there was originally in every rational Being, a natural Propensity to, and an innate Desire and Thirst after Goodness and Happiness. And all the Imperfections, Evil, and Miseries, that finite Beings labour under, 'arise only from Shortness of ' Understanding, Defect of Power, or ' Depravation of Will." But an infinitely Wise, Powerful, and Perfectly Free Agent; as he infallibly knows, and has an irresistible Power to do, and a perfect Liberty to choose that which is right; ' so he cannot be impos'd upon by any Deceit, nor awed by Power; nor be inclin'd by any wrong Byass, to do otherwise, than act according to those perfect Rules of Goodness, Justice, and Truth, which are founded in the Nature, Reason, and Relation of Things antecedent to all positive Appointment whatsoever. Wherefore, the Eternal and Infinite Fountain of all Being and Perfection, must have an unalterable Disposition, and be necessarily inclin'd by a moral Necessity, ' always to act according to ' the strictest Rules of Infinite Goodness, ' Justice, and Truth. And it is as morally impossible for God not to Good, Just, and True, as it is naturally impossible for him not to be Necessarily Existent, Omniscient, and Omnipotent. There is then a God, a Divine Being, Necessarily

The Scripture DOCTRINE *of the*
rily Existing, Absolutely Perfect, Infinite-
ly Great, and Infinitely Good.

C H A P. II.

*The Sacred Scriptures are a Divine Re-
velation.*



Certainly the Duties enjoyn'd
in the Holy Bible, are all of
them, 'such as are agreea-
'ble to our natural Notions
'of GOD; and are Perfective
'of the Nature, and Conduive to the
'Happiness and Welfare of Men, &

The Doctrines therein reveal'd, tho'
not all of them discoverable by the bare
Light of Nature, 'yet are consistent
'with, and agreeable to sound and un-
'prejudic'd Reason; and have a natural
'Tendency, and a direct and power-
'ful Influence,' to reform Men's Lives,
and to promote true Virtue and Piety.

And as the Holy Scriptures are wor-
thy of GOD, so very many Arguments
have been frequently produc'd, to prove
that they are the Word of GOD.

I shall alledge only one or two of
those Arguments.

And the very many Prophecies deli-
ver'd in the Old and New Testament,
wherein,

wherein, several Things are expressly foretold, some, many hundred of Years before they came to pass, some, several thousands of Years, and some from the the very Beginning of the World, and which were publickly recorded and read, long before the Years in which they were accomplish'd; and all these being in due Time, punctually fulfill'd, are an evident Demonstration, that the Sacred Oracles are a Divine Revelation.

I shall mention only one of the many that might be produc'd; and it is that remarkable Prophecy of *Daniel*, which punctually foretold, when our Saviour should be crucify'd, almost 500 Years before the Time of his Passion. Thus in that his famous Prophecy of 70 Weeks, *Dan. Chap. 9.* It is expressly declar'd, that the *Messiah* should be cut off in the Midst of the 70th Week, *v. 26, 27.* Now 70 Weeks of Years abstractedly consider'd, amount only to seven Times 70 Years, *i. e.* 490 common Years. But then when the *Jews* computed Time by Weeks of Years, they constantly added one Year of Jubilee, after every 49 single Years: By which Means, 9 Years of Jubilee being interspers'd amongst *Daniel's* 70 Weeks of Years; they will be equal to 499 single Years. Again, if the first Year of *Daniel's* Weeks did begin, (as I conceive it did) upon some other,
and

12 *The Scripture DOCTRINE of the*

and not that Year, which immediately follows a Year of Jubilee, then 70 Weeks of Years, according to this ancient Way of Computation, will comprehend 10 Years of Jubilee, and so amount exactly to 500 common Years. This is the Case here, and will be found plain to those who will carefully consider the Matter. And the Reverend Mr. *Lancaster*, in an excellent and learned Discourse upon *Daniel's 70 Weeks*, ingeniously observes, that altho', before the Temple at *Jerusalem* was destroy'd by *Nebuchadnezzar*, the *Jews* counted Time by sabbatical Years, and Years of Jubilee; yet after that, they did not so, 'till *Ezrah* return'd from *Babylon* to *Jerusalem*, *Ezrah* 7. 7, 8. That that Year was the first Year of Weeks, when the Observation of Weeks was again begun by the *Jews*; and was therefore the Year in which *Daniel's 70 Weeks* did begin. And he has learnedly and distinctly prov'd, that it fell in with the 7th Year of *Artaxerxes Longimanus's* Reign, in the 4250 Year of the *Julian* Period, and must therefore begin in the 7th Month of the *Jews*, *A. P. J.* 4249, which was coincident with the 283d *Nabonassarean* Year, and the 3d Year of the 78th *Olympiad*; from whence, to the 7th Month of the *Jews*, in the 22d Year of *Tiberius*, in the Year of the *Julian*

See his
Chronolo-
gical Es-
say, &c.

Ibid, p. 71.
&c.

Julian Period, 4749, there were exactly 500 Years; and our Saviour was crucify'd *A. P.* 7. 4746, co-incident with the 808th *Nabonassarean* Year, and the 4th Year of the 202d *Olympiad*, exactly in the middle of the last of *Daniel's* Seventy Scripture Weeks of Years. * Now the fulfilling of this Prophecy, did depend upon several Contingencies, and upon the Counsels and Determinations of free Agents; yea, the Death of our Saviour was procured by the intollerable Hatred of his bitterest Enemies the *Jews*; whose Intent it was, not to promote his most gracious Designs, but to procure his utter Destruction. We conclude then, that this Prediction was from Heaven, and argues the Divinity of the Sacred Oracles.

* *Ibid.*
p. 114,
118.

Again, Miracles are the indisputable Credentials of those who have a Commission from Heaven, to deliver sacred and divine Truths to the Sons of Men.

And the Miracles wrought by *Moses* and the Prophets, by Christ *Jesus*, and his Apostles, were so many and so great, and so far exceeding all the Miracles which any other Prophets or Law-givers have pretended to, that they evidently demonstrate, that the Laws which they establish'd, the Doctrines which they taught, and the Duties which they enjoin'd, came from God.

And,

And, in Fact it is certain, that such Rules of Faith and Practice were promulged, and such Miracles wrought, as related by the Pen-men of the holy Scriptures.

The Reverend Mr. *Leslie*, in that admirable Piece, *The short and easy Method with the Deist*, gives us four Rules, by which we may be undoubtedly assur'd, that the Matters of Fact related in the sacred Oracles are unquestionably true; and observes, that no Fact can be false that has those four Marks.

*Method
with the
Deist. p.
5. &c.*

The Rules are these. 1. ' That the
' Matter of Fact be such as, that Mens
' outward Senses, their Eyes and Ears
' may be Judges of it. 2. That it be
' done publickly in the Face of the
' World. 3. That not only publick
' Monuments be kept up in Memory
' of it, but that some outward Actions
' are to be perform'd. 4. That such
' Monuments and such Actions, or Ob-
' servances be instituted, and commence
' from the very Time that the Matter
' of Fact was done.

And certainly the Law of *Moses* was deliver'd to the whole Body of the People of the *Jewish* Nation, in the most Publick and Awful Manner. *And it came to pass when Moses had made an End of writing the Words of his Law in a Book, 'till they were finish'd; that Moses commanded*

Sacred and Adorable TRINITY.

ded the Levites, who bare the Ark of the Covenant of the Lord, saying, Take this Book of the Law, and put it in the Side of the Ark of the Covenant of the Lord your God, that it may be there for a Witness against Thee, Deut. 31. 24, 25, 26. And these Laws were the standing Laws and Statutes of the Nation of the Jews. And in the Books of Moses it is recorded, That he wrought very many Miracles, and some so great, in the Land of Egypt, that the very Magicians said, This is the Finger of God, Exod. 8. 19. That he brought out of the Land 600,000 Men; led them through the Red Sea; and that, That great Multitude of People were miraculously preserv'd and fed Forty Years in the Wilderness. That the Passover was instituted and appointed to be continually observ'd, from that Time, in Memory of their Deliverance from the Egyptian Bondage. That the Observation of the Sabbath was press'd upon that People. That daily Sacrifices and yearly Expiations were appointed; and, that out of the Tribe of Levi, Priests were consecrated to offer those Sacrifices, and to celebrate the other Institutions of the Mosaical Law.

And the Gospel was publickly preached by the Blessed Jesus, and his holy Apostles, and Publish'd in Writing in the Time of the Apostles. And, besides

sides the many Prophecies recorded in the *New* as well as *Old Testament*. In the *New Testament* it is expressly related, That our Saviour wrought very many wonderful Miracles in the Sight of Multitudes of People; cast out Devils; cured the Lame; gave Sight to the Blind, and raised the Dead to Life again: And when the Son of God had miraculously fed 5000 Men, with five Loaves and two small Fishes, *Those Men when they saw the Miracle that Jesus did, said, This is, of a Truth, that Prophet that should come into the World, St. John 6. 5, 14.* And the Sacraments of Baptism and the Lord's Supper were then Instituted by Christ our Saviour, and have been ever since observed in all Ages in the Christian Church. And the holy *Jesus* ordain'd the Apostles to propagate the Gospel, to plant and govern his Church, to administer the Sacraments, and to consecrate and ordain a sacred Order of Men to govern the Church, instruct the People, to administer holy Ordinances, and to perform all the distinct Offices of the Sacred Function. And there has been a regular Succession of Men in holy Orders to this very Day.

Now, according to the two first Rules, we cannot but think that the Things related by *Moses* were true; for they
were

were such Things that the People of *Israel* which he brought out of *Egypt*, could not be deceived in: Nor can we reasonably suppose, that if they had not been true, that *Moses*, at that very Time, would have committed them to writing, and ordered the Book to be laid in the Side of the *Ark*: Or that the Stiff-necked and Obstinate *Jews*, if they had not been fully convinc'd that the Law of *Moses* was reveal'd from Heaven, that they would have receiv'd, at least, that Part of it, concerning which *St. Peter* says, *That it was a Yoke, which neither our Fathers nor we were able to bear*, Acts 15. 10.

And, according to these Rules, we have all the Reason in the World to believe, that the Matters of Fact mention'd in the *New Testament*, are undoubtedly true; for if they had not been so, they could not have been impos'd upon the People at the Time when such Facts were said to be done. And the *Jews* and *Gentiles*, who conspir'd together to take away the Life of our Blessed Saviour, would have unanimously contradicted, and easily disprov'd the same, and have demonstrated to all the World, that such Relations had been absolutely false. But, the greatest Enemies of Christianity, have owned these Matters of Fact to be real and certain; and when

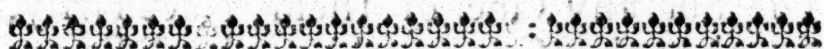
St. Peter and St. John were examin'd concerning a lame Man that was made whole, by the Name of *Jesus Christ*, the Rulers, Elders, Scribes, High-Priest, and others besides them, could not but own and say, *That indeed a Notable Miracle had been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.* Acts 4. 16.

And by the two last Rules we may confidently aver, That these Things could not be imposed upon the World, in any Age, after the Time in which it is recorded that they were done: For then the Deceit would have been easily detected, and all Mankind would have contradicted and proclaim'd, That there had been no such Books transmitted down to them, wherein such Matters of Fact, and wherein all such Things were said to be done: That they had not, 'till then, been govern'd by such express Laws, and directed by such establish'd Rules, both of Faith and Practice: That they had no Ancient Monuments amongst them, attesting the Certainty of those Things: That they had not constantly celebrated any Institutions, continually from that very Time, in Memory of those Matters of Fact: That there had been no such Divine Worship, no such Holy Sacraments universally observ'd by their Fore-fathers, and them before

before that Time: And that there had been no continued Succession of Men in Holy Orders, by whom, and no other, the Publick Service of the People, was to be offer'd up to the Great God of Heaven.

Whatever then is related in the *Old* and *New Testament* concerning *Moses* and the Prophets, CHRIST and his Apostles, we may depend upon it as Infallibly True. And, certainly, no Matters of Facts, in the World, were ever better attested.

Here then I Conclude, That the Holy BIBLE is the WORD of GOD.



C H A P. III.

There is but One Only Living and True GOD.



THE Great *JEHOVAH* is a Dr. Clark's Demonstration, pag. 48, &c. Necessarily Existing Being, and therefore there can be but One GOD only; for absolute Necessity is Simple and Uniform. That which does Necessarily Exist, does Necessarily Exist every where; and that which any where Necessarily Exists, does Necessarily Exist:

ist : There cannot then be two Necessarily Existing Beings ; for what does any where Necessarily Exist, is that One Necessarily Existing Being, which does, of Necessity, every where Exist ; so that what does Necessarily Exist in any Place, does so in every Place, and at all Times. Whatsoever, therefore, Exists, Necessarily, is the One Single Essence of the One only Necessarily Existent Being : What does not differ from this Necessarily Existing Being, is the same with this Necessarily Existing God, in whom there can be no Difference or Diversity of Existence, because he is One by Absolute Necessity of Nature, without Composition or Division. Other Beings do exist, but not any One of them Necessarily, for then that One would not be different from, but individually the same with the One Necessarily Existing God.

God is Omnipotent, and can do what he pleases without being hindered by any other Being whatsoever. There cannot therefore be two Gods ; for the one could not be GOD unless Omnipotent ; and if Omnipotent, then he could obstruct the other in his Designs and Operations ; and then the first would not be Omnipotent, and therefore not GOD : So consequently, as there is certainly a God, so certainly there can be but One GOD. Assuredly, there cannot be two
first

first Original Causes of all Created Beings. There cannot be two Beings Essentially Different, and endued with the same Infinite Creating Power: 'For then, ' what one doth, will easily be granted to ' be possible, in its own Nature, to be ' done by the other; otherwise he could ' not do it: Yet though it be possible in ' its own Nature, yet it is impossible ' for the other God to do it: For then ' there would be two whole and perfect Causes of the same Kind, to one ' Effect, which is a Contradiction: For ' then one would be wholly the Cause, ' and yet not wholly the Cause, because there is another, that is as ' wholly the Cause as itself.' Wherefore there can be but One First Cause of all Things, invested with an Infinite Creating Power; and so there can be but One God.

Bp. Beveridge, on the 39 Art. p. 3. &c.

And this necessary Truth is plainly and frequently inculcated in the Holy Bible. That is an express and distinct Proof thereof, *Deut. 4. 39. Know therefore this Day, and consider in thine Heart, that the LORD he is God in Heaven above, and upon Earth beneath: There is none else.* And so is *Deut. 6. 4. Hear, O Israel, the LORD our God is one LORD.* And *Isa. 44. 6. Thus saith the LORD the King of Israel, and his Redeemer the LORD of Hosts: I am the First, and I am the Last,*

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and besides Me there is no God. Again Isa. 45. 5. I am the LORD, and there is none else, there is no God besides Me. And v. 22. Look unto Me, and be ye saved all the Ends of the Earth: for I am God, and there is none else. Thus the Lord Himself hath declar'd, and the Holy Scriptures expressly affirm, that there is but one GOD, the Great Jehovah, the Holy One. that Inhabiteth Eternity. Isa. 57. 15. Thus, what the Old Testament asserts, the New Testament confirms. The Lord Jesus says, St. Matt. 19. 17. There is none Good but One, that is God. And St. Mark 12. 29. The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord. St. Paul declares, 1 Cor. 8. 4 That there is no other God but One. The Living and True God, 1 Thes. 1. 9. We conclude then, from Reason and Scripture, that there is but One God.



C H A P. IV.

What GOD is.



THE Great Jehovah^a, who Inhabiteth Eternity^b, is a Spirit^c, a Necessarily Existent and Independent Being^d, Eternal^e, Infinite^f, Omniscient^g, Omnipotent^h, Immutableⁱ, Faithful

ful to His Promise ^k, indu'd with Freedom of Will ^l, Absolutely Holy ^m, Good ⁿ, Just ^o, and Merciful ^p, who did create ^q, does preserve ^r, and govern the World ^s; and is a Rewarder of those who diligently seek Him ^t.

^a Chap. 1. p. 1. &c. ^b *Isa.* 57. 15. ^c *St. John* 4. 24. ^d *Exod.* 3. 14. and 6. 3. and *Rev.* 1. 8. ^e *Psalms* 90. 2. ^f *Jer.* 23. 23, 24. ^g *Heb.* 4. 13. ^h *Psalms* 115. 3. ⁱ *St. James* 1. 17. ^k *2 Cor.* 1. 20. ^l *Eph.* 1. 5. ^m *1 St. Pet.* 1. 16. ⁿ *Psalms* 145. 9. ^o *Deut.* 7. 9, 10. ^p *Psalms* 103. 8. 19. ^q *Gen.* 1. 1. ^r *Acts* 17. 28. ^s *1 Chron.* c. 29. v. 10, 11, 12. ^t *Heb.* 11. 6.



CHAP. V.



THE Word (GOD) in the Holy Bible is often to be understood Absolutely, without specifying particularly any one of the Three in the Adorable Trinity, viz. *Gen.* 6. 4. and 20. 11. and 21. 33. and 39. 9. and 42. 28. and 43. 29. and 45. 8. and 48. 21. *Exod.* 1. 20. and 18, 19. *Lev.* 11. 45. and 26. 12. *Numb.* 10, 10. and 23. 19. *Deut.* 4. 39. and 33. 27. *Josh.* 9. 19. and 24. 27. *Judg.* 18. 5. *Ruth* 1. 16. *1 Sam.* 6. 5. and 17. 46. *2 Sam.* 7. 22. and 12. 22. *1 Kings* 18, 19. *2 Kings* 19. 15. *1 Chron.* 13. 12. and 17. 2. *2 Chron.* 20. 6,

29. *Ez.* 1. 3. and 9. 6. *Neb.* 9. 17, 31. *Job* 1. 1, 8. and 2, 10. and 4. 17. and 5. 8, 17. and 15. 4. and 19. 26. and 22. 2. and 37. 22. *Psalms* 3. 2. and 4. 1. and 5. 2, 4. and 7. 9, 10, 11. and 19. 4. and 14. 1. and 19. 1. and 33. 12. and 36. 1. and 42. 3. and 48. 14. and 50. 7. and 51. 17. and 53. 1, 2, and 56. 10, 11. and 88. 8, 20. and 78. 22. and 90. 2. and 95. 3. and 100. 3. and 115. 2. and 118. 27. and 144. 15. and 146. 5. *Prov.* 2. 5. and 3, 4. and 25. 2. *Eccles.* 5. 2, 4, 6, 7. and 8. 2. *Isaiab* 12. 2. and 46. 9. *Jer.* 7. 23. and 11. 4. *Ezek.* 28. 2. and 36. 28. *Dan.* 3. 17. and 6. 10. *Hosea* 4. 1. and 11. 9. *Joel* 2. 13. *Amos* 4. 12. *Micab.* 6. 8. and 7. 7, 10, 18. *Nabum* 1, 2. *Habak.* 1. 12. *Zeph.* 2. 9. *Mal.* 1. 9. *St. Matt.* 4. 4, 7. and 15. 31. and 19. 17. and 22. 37. and 26. 63. *St. Mark* 2. 7. and 10. 18. *St. Luke* 1. 6, 47, 64, 68. and 4. 4, 8, 12. and 7. 30. and 11. 42. and 18. 2. 11, 13, 19. and 19. 25. *St. John* 3. 2. and 8, 54. and 10. 33. *Acts* 5. 39. and 6. 11. and 7. 9. and 10. 2, 3, 4. *Rom.* 1. 19. and 3. 18, 19. *1 Cor.* 8. 4. and 14. 25. *1 Thess.* 1. 9. *Heb.* 8. 10. and 11. 4, 5, 6, 7. 10, 16. 19. *St. James* 2. 19. and 4. 4, 6, 7, 8. *1 St. Pet.* 2. 10, 17. *Rev.* 19. 10. and 22. 9.

C H A P. VI.

There are Mysteries in the Christian Religion.

Y Mysteries I mean Divine Truths, revealed to us in Part : Or, Sacred Truths plainly revealed to us in the Holy Scriptures, and in intelligible Sermons; the Reallity and Existence of which, and the Relation they have to us, we are to believe upon the Testimony of God: Tho' what, and how, they are in themselves, we can neither express nor comprehend; because we are still in this imperfect State, wholly ignorant of the Evident Manner, Real Property, Internal Essence, and Sublime Nature of those heavenly Things, which are yet only in Part, discover'd to us in the Word of God. Indeed, if there were not a Determinate Sense for the Words, wherein any Doctrines are reveal'd, we could not believe them; and if the Nature and Essence of them could be fully comprehended by us, then they would not be Mysteries.

But *St. Paul* says, there are Mysteries in Christianity, *1 Cor.* 13. 2. and 15. 51.

1 Tim.

*Bp. Brown's
Ans. to
Mr. Toland,
p. 11. &c.*

1 Tim. 3. 16. &c. The Resurrection of our Bodies is a Mystery. 1 Cor. 15. 51, 52. Concerning which St. John says, 1 John 3. 2. *It doth not yet appear what we shall be, but we know that when He (i. e. Christ) shall appear, we shall be like Him.* Now this is a Truth relating to another Life, which we ought to believe, because reveal'd to us from Heaven. But then it is most certain, that altho' we now believe that we shall then be like *Christ*, yet we now know nothing of the Manner of it, and wherein that Likeness will consist. We may be positive that a Thing does exist, when at the same Time we know nothing of the Nature of it.

And it seems very strange to me, that any should affirm, that there are no Mysteries in our Holy Religion, since, I think, 'tis certain that there is nothing in this, or the other World, but what is Mysterialous.

The Essence and Substance, even of the smallest Pile of Grass, is hidden from us in impenetrable Obscurity.

And there is not an Animal so contemptible, that does not confound the greatest Philosopher. In Man, the Soul and Body are united together: But, methinks, no Mortal can tell, how the Soul is united to, and how it acts by, and upon the Body.

We

We steadfastly believe that there is a GOD, and we have demonstrated his Existence, * but no Man can find out the Almighty to Perfection : † For the Nature and Attributes of Him who made us, are incomprehensible.

* Chap. 1.

p. 1. &c.

† Job 11.
7.

The Incarnation of the Son of GOD, is a surprising Mystery. St. Paul says, *1 Tim. 3. 16. Without Controversy great is the Mystery of Godliness, God was manifest in the Flesh, &c.* Certainly the Doctrine of GOD and Man being united together in one Person in *Christ Jesus*, is one of the greatest Mysteries in the Christian Religion.

And there are several other Mysteries in the Holy Scriptures. I shall here only mention one more, namely, the Sacred and Adorable TRINITY.



C H A P. VII.



THE Scripture Doctrine of the Sacred and Undivided TRINITY. And it is revealed to us in the Sacred Oracles. That as there is but one GOD ; so there is a TRINITY, namely, Father, Son, and Holy Ghost ; that these Three, Father, Son, and Holy Ghost, are not only three Names of

of the One only and Ever-Living God ; but that they are so far distinguish'd, as to have distinct Relations, Properties, and Offices : That the Father is God, the Son is GOD, and the Holy Ghost is GOD : And yet that the Father, Son, and Holy Ghost, are not so divided as to be Three several Distinct GODs : And consequently, That the Father, Son, and Holy Ghost, are the One GOD of Christians. And

I. I have already Demonstrated, *
 * Chap. 1. That there is a GOD, and but One GOD,
 and 3. p. whose Infinite Perfections command our
 1. &c. highest Admiration, and most solemn A-
 and p. 28. doration and Worship: His Supreme Au-
 &c. thority demands our constant Obedience:
 The Sense of his Omnipotence and Om-
 niscience, forces us to stand in Awe of
 Him : His Unity requires that we shou'd
 Honour and Revere none but the One
 Only, True and Ever-Living God : His
 Power and Justice demand our Fear:
 His Mercy encourages our Hope: His
 Goodness Necessarily requires our Love,
 Gratitude, and Thankfulness; and the
 Consciousness of our Continual Depen-
 dence upon Him, should oblige us Fre-
 quently to pray to Him, for every Thing
 which we stand in Need of.

Having then already made it mani-
 fest, That there is but One GOD who
 is to be Loved, Obey'd and Adored by
 us :

us : I proceed to prove from the Inspir'd Scriptures,

That in the Unity of the Deity, there is a Trinity : And in Confirmation of this Truth, I shall select some of the many Passages in the Word of GOD, where *Father, Son, and Holy Ghost*, are mention'd together.

II.

And, altho' I conceive that the DOCTRINE of the TRINITY was not so fully Revealed in the *Old Testament*, as to become a Necessary Article of Faith to the *Jews* ; yet, methinks, there are some Intimations therein of this Mystery, and such as would not have been given, had not the TRINITY been a Sacred Truth, farther to be Reveal'd under the Gospel. And that Divine Consultation, *Let us make Man in our Image*, Gen. i. 26. has been generally thought, to imply a TRINITY.

And so do those Words of the Prophet *Haggai*, Chap. 2 . 5, 7. *According to the Word, that I [GOD the Father] Covenanted with you, when ye came out of Egypt, so my Spirit, [GOD the Holy Ghost] remaineth among you : Fear ye not. — And I will shake all Nations ; and the Desire of all Nations [i. e. Christ Jesus] shall come, and I will fill this House with Glory, saith the LORD of Hosts.*

And I am apt to believe, that one may Collect from the Evangelical Prophet,
not

not only the Unity of the Deity, but also the TRINITY; and the joint Worship of the Father, Son, and Holy Spirit: Particularly from *Isaiab*, Chap. 6. ver. 1, — 11. compar'd with c. 45. v. 5. c. 63. v. 9, 10. and with *St. John*, c. 12. v. 40, 41. and *Acts*, c. 28. v. 25, 26.

Isaiab the Prophet says, c. 6. v. 1. I saw — the Lord sitting upon a Throne, High and lifted up, and His Train filled the Temple. v. 2, And above it stood the Seraphims. v. 3, And one cried unto another, and said, Holy, Holy, Holy is the LORD of Hosts, the whole Earth is full of His Glory. v. 5, Then said I, wo is me, for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips: For mine Eyes have seen the King, the LORD of Hosts. v. 8, Also I heard the Voice of the LORD, saying, Whom shall I send, and who will go for US? Then said I, here I am, send me. v. 9, And he said, Go and tell this People, Hear ye indeed, but Understand not; and see ye indeed, but perceive not. v. 10, Make the Heart of this People fat, and make their Ear heavy, and shut their Eyes: lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and Convert, and be Healed.

Psalms 86.
10.

The LORD, who is God alone, saith, [v. 8.] Whom shall I send. Here the Particle *I* does plainly express Unity, and the

the Unity of the Deity is a Sacred Truth expressly deliver'd, *Isa. 45. 5. I am the LORD, and—— there is no God besides me.*

And when the GOD of Truth adds in the Plural Number, (v. 8. *Who will go for US?*) The Pronoun *US*, according to the genuine Import of the Word, manifestly denotes a Plurality; and it is very Probable, that the Sacred TRINITY is thereby intimated; for, as it is True in the Theory, so in Fact, it is Revealed by *Isaiab*, c. 63. v. 9, 10. Where he says, *In all their Afflictions, He [i. e. GOD the Father] was afflicted, and the Angel of his Presence [i. e. GOD the Son] Saved them: But they Rebelled, and vexed his Holy Spirit, [i. e. GOD the Holy Ghost.]* Moreover, as the Father is *Jehovah*, the Necessarily Existing GOD: So the Eternal Son of GOD is *Jehovah*. For that which the Prophet saw in this Vision, was the Lord, v. 1. (*i. e.*) the Glory of the Lord, of *Jehovah Tzebaoth*, the LORD of Hosts. (v. 3.) Now the inspir'd Apostle does assure us, That it was the Glory of the Divine *Logos*, which *Isaiab* saw: For, after St. *John* had quoted the 10th Verse of this Chapter, St. *John* 12. 39, 40. He adds, v. 41. *These Things, said Isaias, when he saw His Glory, and spake of Him, that is, of the Lord Jesus. This was the Glory*
which

* St. John
17. 5.

which Christ Jesus had with the Father before the World was. * Wherefore I conclude, That the Blessed Jesus was the Lord whom *Isaiab* saw, and the *Jehovah* whom the Seraphims ador'd.

† Doctor
Clark's
Scrip. Doct.
Nº. 597.
Lowth on
Isa. 6. 1.

It was the general Opinion of the Antient Fathers, and the Learned Divines of later Ages, † That all the Divine Appearances recorded in the *Old Testament*, were made by the Divine *Logos*, representing and personating GOD the Father. It was therefore the Adorable Jesus, whom *Isaiab* saw, and calls, Lord, and LORD of Hosts. The Son of God is therefore LORD and *Jehovah*. Accordingly as the Father the *Jehovah*, the LORD, the GOD of *Israel*, is called GOD of Gods, and LORD of Lords, *Deut.* 10. 17. So the Lamb, [*i. e.*] the Blessed Jesus, is call'd LORD of Lords, and KING of Kings, *Rev.* 17. 14.

‖ *Isaiab* 6.
9, 10.

And as the Son is *Jehovah*: So the Holy Ghost is *Jehovah*: For we are Infallibly assur'd, that the Holy Ghost spake those Words which the Lord commanded *Isaiab* to speak to the People. (v. 9.) For thus says the Holy Apostle to the *Jews*, *Acts* 8. 25, 26, 27. *Well spake the Holy Ghost by Isaias the Prophet, unto our Fathers, saying, ‖ Go unto this People, and say, Hearing ye shall hear, and not understand, &c.* But it was the Lord, (v. 1.) Who is the King, the LORD of Hosts,

Hosts, *Jehovah* Tzebaoth, (v. 5.) who spake to *Isaiab*; and therefore, according to *St. Paul*, the Holy Ghost is *Jehovah*, not only LORD, but *Jehovah* Tzebaoth, LORD of Hosts.

Now altho' these Titles of the Divine Being, namely, *Adonai*, Lord, and *Elohim*, GOD, are sometimes given, in the Sacred Scriptures, to those that are not Gods by Nature. Yet the Name *Jehovah* is never, in the Divine Oracles, certainly given to any one, that is not Truly and Essentially God. Since then the Name *Jehovah* is given to the Uncreated Son, and Uncreated Spirit, I believe, that as the Son, and Holy Ghost do partake of the Incommunicable Name of GOD, so they do partake of the same Divine Nature and Essence with God the Father. And thus we may learn from the Prophet *Isaiab*, not only the Unity of the Deity, but also a Trinity in that Unity. That the Father is *Jehovah*, the Son is *Jehovah*, and the Holy Ghost is *Jehovah*; and yet that they are not three distinct *Jehovah*'s, or Gods, but only One God, or LORD: For it is expressly declar'd that there is no God, besides the LORD *Jehovah*, Isa. 45. 5.

And it is to be observ'd, that the Seraphims adore and worship this Tri-une

D

Jehovah,

Jehovah, saying, (v. 3.) *Holy, Holy, Holy is the LORD of Hosts.*

And it is Remarkable, that the Epithet *Holy*, is here three Times ascrib'd to the Thrice Blessed Three in One.

Comparing this Passage then with other Texts of Scripture, what was before offer'd only as Probable, may now be affirm'd with more Certainty that the Pronouns, *I* in the Singular, and *US* in the Plural Number, (v. 8.) have Respect to the Mystery of the Ever-Blessed TRINITY.

But I proceed to shew, That the TRINITY is a Doctrine manifestly Revealed in the *New Testament*.

† Doctor
Clark's
Scrip. Doct.
p. 199. &c.

And † this Truth is certainly taught in that Commission given by Christ to his Apostles, St. Mat. 28. 19. *Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And in many other Places in the *New Testament*, where it is said, St. John 14. 16. *And I will pray the Father, (says Christ) and he shall give you the Spirit of Truth.* Ch. 15. 26. *I, (says the Lord Jesus) will send unto you, from the Father, the Spirit of Truth.* Acts 2. 32, 33. *Jesus being, by the Right Hand of God exalted, and having receiv'd of the Father, the Promise of the Holy Ghost.* Rom. 1. 1, 2, 3. *The Gospel of God, concerning his Son Jesus Christ our Lord, declar'd*

declar'd to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.

Ch. 15. v. 10. Now I beseech you, Brethren, for the Lord Jesus Christ's Sake, and for the Love of the Spirit, that ye strive together with me in your Prayers to God for me.

1 Cor. 12. 4, 5, 6. Now there are Diversities of Gifts, but the same Spirit: And there are Differences of Administrations, but the same LORD; and there are Diversities of Operations, but it is the same God, which worketh all in all.

2 Cor. 13. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

Gal. 4. 6. God hath sent forth the Spirit of his Son into your Hearts.

Eph. ch. 10. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation.

And ch 2. v. 18. For through him, (i. e. Christ Jesus) we both have an Access by one Spirit, unto the Father.

And ch. 4. v. 4, 5, 6. There is One Body, and One Spirit, even as ye are called in One Hope of your Calling. One Lord, One Faith, One Baptism. One God and Father of all, who is above all, and through all, and in you all.

The Scripture DOCTRINE of the

Tit. 3. 4, 5, 6. But after that the Kindness and Love of God our Saviour toward Man, appear'd not by Works of Righteousness which we have done, but according to his Mercy, he saved us by the washing of Regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.

Heb. 9. 14. How much more shall the Blood of Christ, who through the Eternal Spirit offered Himself without Spot to God, purge your Conscience from dead Works to serve the Living God.

I Ep. St. Pet. c. 1. v. 2. Elect according to the Fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ.

I Ep. St. John c. 5. v. 7. For there are THREE that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these THREE are ONE.

These Texts are sufficient to shew, that the TRINITY is a Doctrine revealed by Christ and his Apostles: And the Number there is fix'd and determin'd. I am now to make it appear,

III. That these Three, Father, Son, and Holy Ghost, are not only Three Names of the One only and Ever-living God; but truly that they differ in Order, and they have distinct Relations, Properties, Offices, and Operations: I do

not

Sacred and Adorable TRINITY.

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not approve of any of the Similitudes that have at any Time been made use of to illustrate this Ineffable Mystery; for most assuredly they come Infinitely short of giving us a Just and Adequate Idea of the same.

Nor have Mortals yet found out such proper Terms as do fully and clearly express the Mysterious Distinction that is in the Adorable TRINITY. But, however, these Three are really distinct, tho' not Essentially divided.

The Divine Nature and Essence is neither divided nor distinguish'd : But the Father, Son, and Holy Ghost are distinguish'd by their Names, their Order, different Relations, incommunicable Properties, and distinct Offices and Operations. Thus it is written, *Mat. 3. 16, 17. And Jesus, when he was Baptiz'd, went up straightway out of the Water : And lo, the Heavens were open'd unto Him, and He saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleas'd.*

And here we evidently find a three-fold Distinction between Christ who was Baptiz'd, the Spirit of God who Descended, and the Father from whom the Voice came, saying, *This is my beloved Son, in whom I am well pleas'd.*

And the same three-fold Distinction is observable in the many other Texts before quoted.

And indeed these Three are distinguish'd by their Names so often specify'd. *St. Mat. 28. 19.* And they are distinguish'd by their Order: *The Father*, the Fountain of the TRINITY: *The Son* proceeding from the Father by Way of Generation: And *the Holy Ghost* proceeding from the Father by the Son, and by Way of Procession. Now altho' the Son, as God, is equal to the Father as God: Yet the Father, as Father, is greater than the Son as Son. *St. John 14. 28.* Because the Divine Nature, Attributes, and Authority, which argue the Son to be God, were communicated to him from the Father, tho', from all Eternity the Son being only God of God. For the like Reason the Father is as such, ' Greater than the Holy Ghost, who proceeded from him, Says Bishop Bull, ' according to the Opinion of the Anti- ' ents, to which also common Sense agreeth; if there were in the Divinity, ' Two Unbegotten, or Two Independent Principles, it would follow, not ' only that the Father would be deprived of that Pre-eminence, by which ' he hath His Divinity of Himself, that ' is, from no other; but also that we ' must needs make two Gods; but now

Defens. F.
M. Sect. 4.
cap. 4.
§. 4.

‘ on the contrary, if we allow that Sub-
 ‘ ordination, by which the Father alone
 ‘ is God of Himself, and the Son is
 ‘ God from God the Father; then those
 ‘ Doctors thought, that both the Pre-
 ‘ eminence of the Father, and the Di-
 ‘ vine Monarchy would be safely pla-
 ‘ ced.

Again, these Three are distinguish’d
 by their different Relations, namely,
 of Father, Son, and Holy Ghost, and
 by incommunicable Properties. The First
 is the Father of our Lord *Jesus Christ*;
 The Second is his only begotten Son,
St. John 3. 16. and the Third proceeded
 from the Father, *St. John 15. 26.* The
 incommunicable Property of the Father
 is to be unbegotten: The incommuni-
 cable Property of the Son is to be be-
 gotten: And the incommunicable Pro-
 perty of the Holy Ghost is to proceed
 from the Father; which makes a con-
 siderable Distinction betwixt these Three,
 and so does, Lastly, Their distinct Of-
 fices and Operations.

Our Election is ascrib’d to GOD the
 Father. *1 Ep. St. Pet. c. 1. v. 2. Eph. 1. 3,*
 4. Our Redemption to the Son. *Col. 1.*
 14. *Heb. 9. 12.* and our Sanctification to
 the Holy Ghost. *Rom. 15. 16. 1 Cor. 6.*
 11. *Tit. 3. 5.* And such Things are said
 of the Son, and of the Spirit of God,
 and of Christ. *Rom. 8. 9. Gal. 4. 6.* as can-

not be said of the Father. Of the Son, That he was sent by the Father, St. *Matt.* 10. 40. and executed his Commands, St. *John* 12. 49, 50. Of the Spirit of the Father and the Son, (whom Christ calls another Comforter, St. *John* 14. 16.) That he was sent by the Father, St. *John* 14. 26. and by the Son, St. *John* 15. 26. Now, the Son cannot be the same with the Father that sent him, nor the Holy Spirit the same with God the Father, and the Holy *Jesus*, who sent him. Whence it evidently follows, that there is a manifest Distinction betwixt these Three.

And many more Places in the *New Testament*, might be produc'd in Confirmation of this, and the former Point. But I shall only add those Words of *Jesus*, St. *John* 20, 21, 22, 23. *As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retain'd.*

This Passage, and those Texts and Arguments, before offer'd, undoubtedly demonstrate a Distinction in the Adorable TRINITY, but do not discover how great it is; wherefore we cannot tell how great this Distinction is; we have no adequate Ideas of it, no Terms of
Art,

Sacred and Adorable TRINITY.

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Art, which can exactly express it, but I hasten to prove,

IV. That the Father is God, the Son is God, and the Holy Ghost is God.

There is certainly but one God: Yet there are in the Godhead, Deity, Divine Nature or Essence (I use these Words as synonymous) these Three, Father, Son, and Holy Ghost, every one of which is God. The Father is God: The Son also is God, but not another God, distinct indeed from the Father as Son, but not separated from the Divine Nature as God; and the Holy Ghost is God, but not another God, distinct truly from the Father and the Son as Holy Ghost, but one and the same with them as God, and as to Identity of Essence. So that when we affirm of every one of these Three in the Sacred TRINITY, that he is truly and essentially God, indu'd with all possible essential Perfections; it is from one, and the same Infinite and Individual, Undivided, and Numerical Nature and Essence, which is common to them all, that they are so.

And the Truth and Certainty of the Point under Consideration, may be made apparent from those remarkable Words of our Saviour, *St. Matt. 28. 19. Go ye therefore, and Disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Now Baptism*

X

Baptism is that Sacrament of Initiation, by which, we are manifestly admitted into the Church of Christ; and the Covenant of Grace: That Ordinance, by which, we engage to believe, and trust in God; vow Obedience and Submission to him; and dedicate ourselves to his Service and Worship.

Comment.

p. 204,
205.

Dr. *Clarke* declares, that the Apostles Creed, is a profess'd Paraphrase upon this Text. Here then thus much will be granted, that to be baptiz'd in this Form, is to be baptiz'd into the Profession of our Belief, in God the Father Almighty, Maker of all Things, *Heb. 11. 6. Rom. 1. 20, &c.* and in *Jesus Christ*, his only Son our Lord, and Blessed Redeemer, *St. John c. 3. v. 16, 17, 18.* And, in the Holy Ghost, the Inspirer of the Prophets and Apostles, and the Sanctifier of all Hearts. *2 Thess. 2. 13. Tit. 3. 5, 6.*

And we are to live in Obedience to God the Father, *St. Matt. 4. 10. Deut. 13. 4, &c.* and Chap. 28. And

To God the Son. *St. John 14. 21. Heb. 5. 9.* And

To God the Holy Ghost, *Acts 7. 51. Eph. 5. 30.*

And we are to pay religious Worship, to God the Father, *St. John 4. 23.*

To God the Son, *St. Luke 24. 52. Heb. 1. 6. Rev. 1. 4, 5, 6.* And

To

To God the Holy Ghost, 2 Cor. 13, 14. Rom. 9. 1.

Since then the Son, and the Holy Ghost, are to be believ'd in, obey'd, and worshipp'd, as well as the Father; it will follow, that they are not only distinct from the Father, but each of them truly and essentially God, as well as the Father.

And as the Son and Holy Ghost, being joyn'd with the Father in the Form of Baptism, does argue that each of them is God: So does their being joyn'd with the Father, in that final Benediction of the Apostles, 2 Cor. 13. ult. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.* Amen. For the Blessed Jesus, and the Holy Ghost, being joyn'd with God the Father in so solemn a Benediction, is a good Argument, that each of them is really God.

But more particularly.

First of all, the Father is undoubtedly God.

Jesus saith, St. John 20. 17. *I ascend unto my Father, and your Father; and to my God, and your God.*

And the Father is styl'd by Jesus Christ himself, *The only true God.* St. John 17. 1, 3.

Secondly, The Lord Jesus is truly God. The

The Deity, the everlasting Majesty and Kingdom of the Son of God, are acknowledged in these emphatical and very expressive Terms of the Royal Prophet. *Psalms 45. 6. Thy Throne, O God, is for Ever and Ever.* And that this is here said of the Holy Jesus, the eternal Son of God, is most certain, because these Words are expressly apply'd to Christ Jesus, by the inspir'd Author of the Ep. to the Hebrews, where he declares, c. 1. v. 8. *But unto the Son he saith, Thy Throne, O God, is for ever and ever.* And the Father and the Son have but one and the same Throne. *Rev. 22. 1, 3.* and Kingdom, *Eph. 5. 5.* And St. John does assure us, c. 1. v. 1. *That in the Beginning was the Word, and the Word was with God, and the Word (the Logos, i. e. Christ Jesus) was God.*

Commentary on 40
Select Texts.
p. 126.

The Learned Dr. Clarke, says, of this Text; 'There are only three possible Interpretations. The first is; that the Word was that same Person, whom he was with; and this is both a Contradiction in Terms, and also the antient Heresy of Sabellius.

D. Clarke's
Scrip. Doct.
p. 2. 10.
Reply to
Dr. W. p.
30. 198.

Answer. By Person he means a distinct, intelligent Being. Now altho' the Son, as Son, is distinct from the Father, as first in the Adorable TRINITY; yet he is not as God, another distinct intelligent Being, but of the same undivided

vided Nature and Essence with the Father as God. And it is neither a Contradiction, nor the Heresie of *Sabellius* (who allow'd no real Distinction between Father, Son, and Holy Ghost) to affirm, that the Divine *Logos*, as second in the Sacred TRINITY, was with the Father, the First in the Adorable TRINITY. Since they are manifestly distinguish'd as Father and Son, which has been already proved. †

† P. 54,
6c.

The *Second* is, 'That the Word was another Self-existent, Underived, Independent Person, Co-ordinate to him, with whom he was. And this is the Impiety of *Polytheism*.

Ans. But we do not say, That the Father, and Son, are two Co-ordinate, Distinct, Intelligent Beings; and therefore we do not run into *Polytheism*. But you make the Son to be an Intelligent Being, Distinct from, and Subordinate to the Father, and call him GOD. And altho' you do not own the Son to be Truly and Essentially God, yet you Worship him, and so fall into *Polytheism* and Idolatry too.

The *Third* is, 'That the Word is a Person — Whose Name is call'd the Word of God, *Rev.* 19. 13. The Interpreter and Messenger of the Father. God, by Communication of Divinity from him, who is, of himself, God; 'deri-

‘ deriving from the Father, both his Being itself, Incomprehensible Power and Knowledge, and other Divine Attributes and Authority.

Ans. This Interpretation is not true: For the Word, as God, is not a Divine Being, Distinct from, and Inferior to God the Father: Which is what the Word, *Person*, as used by you, does suppose.

Nor is it just: For, by Communication of Divinity, you do not mean the Communicating to the Son, the Divine Nature with its Essential and Inherent Attributes: Which, I suppose, to be an Orthodox Notion.

Wherefore, I think, that another, and a better Interpretation may be given of this Passage, *Viz.* That the Word, as Son of God, is distinct from the Father; otherwise he could not be his Son: But as God, is one with God the Father, by partaking of the same Divine Nature, and Essential and Inseparable Attributes and Perfections; otherwise he could not be Truly and Essentially God. And this Word, as Son, did Eternally Exist with God the Father, and was not the Father, but God the Son. The Word God, being here taken absolutely, and equally apply'd to the Father and to the Son: So that this Text does prove, That the Son is truly God.

And,

And accordingly, *St. Paul* assures us, that in the Incarnation of Christ Jesus, *God was manifested in the Flesh.*

And *St. Thomas* styles our Saviour, *Lord and God.* *St. John* 20. 28. 'Ο Κυρις & ο Θες μη. with the Article prefix'd before, both Lord and God.

In whom, says *St. Paul*, dwelleth all the Fulness of the Godhead bodily, *Col.* 2. 9. that is, really. And therefore *St. Paul* proclaims it to all the World, That He is over all, God Blessed for ever. A-

men. *Rom.* 9. 5. * Which is the Character of the True and Ever-Living God, *Rom.* 1. 2, 5. And it's observable, That the Article is used with Θες, *Rom.* 9. 5.

* *St. Iren. L.* 3. c. 18. *Novat. de Tr.* 1. 13. c. 30. *Tertul. adv. Prax.* v. Cap. 13. and 15. *Origen in Loc. St. Cyp. add. Jud.* 1. 2. p. 27. *Ed. Amst.*

And he is declar'd to be, *Lord of all,* *Acts* 10. 36.

And it would be tedious to collect all the Places in the *New Testament*, where he is call'd our Lord; and Lord; as *St. Matt.* 22. 43, 44, 45. Nay, it is written, *St. Luke* 1. 16, 17. And many of the Children of Israel shall be [*John the Baptist*] turn to the Lord their God. And he shall go before him [*Christ Jesus*] in the Spirit and Power of *Elias*.

Certainly, *John Baptist* was the Fore-runner of Christ; and *Dr. Clarke* † professes that 'these Words, *The Lord their God*, are, in strictness of Construction, 'immediately connected with the following

† *Script. Doc.* p. 72.

‘ lowing Word, *HIM*, which must necessarily be understood of Christ. ”

Here then the Title *LORD GOD* is apply’d to Christ *Jesus*. Now the Lord their God, or, *the Lord God of Israel*, is a peculiar Title of God the Father, v. 68. which being here given to the Son, argues, not that the Son is the Father, but that he is truly God, as well as the Father ; and therefore call’d *the Lord of Glory*, 1 Cor. 2. 8. And, for this Reason, our Saviour, discoursing with the *Jews*, used this Form of Speech, *Before Abraham was, I AM*, St. *John* 8. 58. To Publish to all the World, That the Father and the Son were One in Essence: He, the Son, being as well as the Father, a Necessarily Existing Being, that Divine Being that was revealed to *Moses* under that Name, *Exod.* 3. 14. *I AM*. In the Former Part of the Verse, it is, *I AM that I AM*, says Bp. *Patrick*. That is, saith *Maimonides*, * He that Necessarily Exists : And we read, *Acts* 7. 30, 31, 32. *And there appeared to him, [i. e. Moses] in the Wilderness of Mount Sinai, an Angel of the Lord in a Flame of Fire in a Bush. When Moses saw it, he wondred at the Sight ; and, as he drew near to behold it, the Voice of the Lord came unto him, saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, Exod. 3. 2--6.*

* Vide Bp. Patrick on the Place.

Now,

Now, by *Angel of the Lord*, cannot be meant God the Father: And Dr. Clarke says, * 'It is the Unanimous Opinion of * *Script.*
' all Antiquity, That this Angel who said, *Doct. p.*
' *I am the God of thy Fathers*, was CHRIST. 105.
Now God the Son cannot be God the Father, but hence it appears, that God the Son, as well as God the Father, is *the God of Abraham, and the God of Isaac, and the God of Jacob.*

Now it's manifest, That the God of *Abraham, Isaac and Jacob*, is LORD, [i. e. *Jehovah*] and is so stiled, *Gen. 15. 7. 26. 24. and 28. 13. and in Exod. c. 3. v. 4, 7, 15, 18. and 23. 21. and many other Places in the Old Testament.*

Now the Word *Jehovah*, the Incommunicable Name of God, does denote Necessary Existence; and does signify, that he who is *Jehovah*, is, by his Essence, in Himself, absolutely a Perfect, and Necessarily Existing Being. †

† Reply to Dr. Waterland's Defence pag. 178, 179. Dr. Waterland's Second Defence, p. 175.

Christ Jesus, who was in the *Form of God*, [i. e. was God] *Phil. 2. 6.* is *Jehovah*; and this does demonstrate, that He is ο ων, He who is, He who is Being, Being itself, a Necessarily Existing Being. *The Brightness of his [Father's] Glory, and the express Image of his Substance.* || *Heb. 1. 3.* Ομοιον, Consubstantial, and of the same Substance with the Father.

|| For so I think, ὁμοιος should be translated, as in St. Jeroni's Bible, and our first English Bibles. in Heb. II. I.

50 The Scripture DOCTRINE of the

To this, two Things are objected.

1. That if the Son be of the same Individual Essence with the Father, then He is the Father.

2. That when the Son says, He is the God of Abraham, &c. He only Personates the Invisible Father. *

* Doctor
Clarke's
Scripture
Doct. pag.
105. Mo-
dest Plea.
p. 163,
235.

They Reply, I say,

First, That if the Son be of the same Individual Essence with the Father, then
' He is Literally and Personally *Jehovah*
' Himself, the very Person of the Al-
' mighty Father.

Ans^w. This does not make the Son Li-
terally the Father; but argues, that since
the Name *Jehovah* is apply'd to the Son,
therefore His Essence is Necessarily Ex-
isting, as well as the Father's, and that
He is One *Jehovah* with Him, since *Je-
hovah* is but One, Deut. 6. 4, It is Ob-
jected,

Secondly, That when the Son says, He
is the God of Abraham, &c. He only Per-
sonates the Invisible Father.

Ans^w. We believe that nothing but
God can, after such a Manner, Perso-
nate God; and that if Christ had not
been truly *Jehovah*, He would not have
call'd himself God.

It is urged, that even an Inferior An-
gel is introduced speaking in the Name
or Person of God.

Rev. 11.
1, 3.

Ans^w.

Ans. 1. The Cases are not Parallel ; for the Angel, *Rev. 11. 1, 3.* does not say, that he is the *God of Abraham*, and the *God of Isaac*, and the *God of Jacob*.

2. Dr. Wells † observes, That the General Consent of *M. S.* argues, that the Word Angel ought not to be inserted in that Text, and, consequently, the Argument drawn from it is utterly subverted. And Christ is *the Son of the Living God*, *St. John 6. 69.* *His only begotten Son*, *c. 3. v. 16.* and this Proves, that He is truly God. This was the Opinion of the Primitive Fathers ; and Dr. *Waterland* has evidently prov'd it ||. And this was the Opinion of the *Jews*. Wherefore, when our Saviour had acknowledged Himself to be, *The Christ, the Son of God*, being adjured by the Living God, to tell whether he was so, or no ; The High Priest, Scribes, and Elders, then assembled together, (the High Priest's renting his Cloaths) condemn'd Him as Guilty of Blasphemy, *St. Matt. 26. 57, 63, 64, 65, 66.* This shews, that it was a prevailing Notion amongst the *Jews*, that to be by Nature the Son of God, was to be truly God.

† On the Place.

|| Second Defence. p. 164, 165, 166.

Moreover, the Absolute Eternity which is ascrib'd to our Mediator and Advocate, does evidently prove, that He is Really and Essentially God.

* Doctor
Clarke's
Script.
Doct. pag.
264.

Dr. Clarke says, * 'When God the Father is described in the loftiest Manner, even in the Prophetick Style, Rev. 1. 8. *He which is, and which was, and which is to come*; 'tis evident, that these Words signifying his Self-Existence, or Underived and Independent Eternity, are used only as a Foundation of what follows.

The whole Verse is, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

† Sermon 6.
p. 227,
228.

Dr. Waterland says, † All the Antients, both before and after the Council of Nice, understand this Text of the Son.

And the Blessed Jesus says, (Rev. 22. 13.) *I am Alpha and Omega, the Beginning and the End, the First and the Last.* Now these are the very same Titles that are given to God the Father. Rev. 21. 6. and *Isaiah* 48. 12. Now, as these Expressions do describe the Necessary Existence, and Independent Eternity of the Father; so they do the same, when apply'd to the Son. And,

Our Saviour's Omnipresence is taught in these Words, *Where two or three are gather'd together in my Name, There am I in the midst of them.* St. Matt. 18. 20. And,

The Son of God is Omniscient, and knoweth all Things. *St. John* 16. 30. For, to be Searcher of Hearts, is the Peculiar and Distinguishing Character of the True God. *1 Kings* 8. 38, 39. *Jer.* 17. 10. But, this Divine Perfection the Son of God claimed to Himself. *And all the Churches shall know, that I am He which searcheth the Reins and Hearts. Rev.* 2. 18, 23. An Objection against this is taken from *St. Mark* 13. 32. *But of that Day, and that Hour knoweth no man, no nor the Angels which are in Heaven, neither the Son, but the Father.* This is not to be understood of the Son as God, but as the Son of Man, *St. Matt.* 24. 37. * *who increased in Wisdom as well as Stature. St. Luke* 2. ult. Says *Dr. Whitby*, † ‘Christ is here to be consider’d, as the Prophet sent into the World, to Reveal his Father’s Will; and therefore, as delivering to the World, not what the *Logos* knew or taught, but what the Spirit of God Revealed to him. *Dr. Waterland* tells us, || ‘That it was well observ’d by *Athanasius*,* that, after our Lord had mention’d the Angels, he did not add, neither the Holy Ghost; that it might still be consider’d, that, if the Holy Ghost knew the Day, well might God the Son also know it; and that therefore what is here said of the

* *Cassiod.*
Compl. p.
71.
† On the
Place.

|| *Serm.* 7.
p. 269,
270.
* *Tom.* 1.
p. 496.
Edit. Par.
1627.

The Scripture DOCTRINE of the

‘ Son, relates to the Son of Man only.’
And,

The Son of God is Omnipotent. Says the Lord Jesus, *St. John 2. 19. Destroy this Temple, and in three Days I will raise it up.* This argues, that he was Almighty: And to give Being to that which was Nothing before, is a surprising Instance of Omnipotent Power, and is one of the Essential Perfections of God: And this Creative Power is ascribed to the Son of God. *All Things were made by him, (the Efficient Cause) and without him was not any Thing made, that was made, St. John 1. 3. For, by him were all Things created, that are in Heaven, and that are in Earth: All Things were created by him, and for him.* Says the Author of the *Epistle to the Hebrews, Chap. 1. v. 10. And Thou, Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands.*

And our Saviour’s Immutability is declared in these strong Terms: *Jesus Christ the same Yesterday, and to Day, and for Ever. Heb. 13. 8.* And it is Emphatically expressed, and in the like Manner as the Royal Psalmist describes the Unchangeableness of God the Father. *Psal. 102. 12, 25, 26, 27. In Heb. c. 1. v. 10, 11, 12. Thou, Lord, in the Beginning, hast laid the Foundation of the Earth;*
and

and the Heavens are the Works of thine Hands; they shall perish, but thou remainest: and they all shall wax Old, as doth a Garment; and, as a Vesture, shalt thou fold them up, and they shall be changed; but thou art the Same, and thy Years shall not fail.

And Christ *Jesus* is Faithful and True, *Rev. 3. 14.*

Wise and Knowing. *Col. 2. 3.*

Holy and Just, *Acts 3. 14.* And

Merciful, *Heb. c. 2. v. 17.*

And Christ *Jesus*, the *King of Kings*, and *Lord of Lords*, *Rev. 19. 16.**

Forgave Sins Absolutely, and by his ** Deut. 10: own Divine Authority, St. Mark 2. 5-- 17.*

13. And,

Whosoever believeth in him, shall receive Remission of Sins, Acts 10. 43. And,

We are to obey his Commandments, *St. John 13. 34.* And his Commandments are declar'd by *St. Paul*, to be the Commandments of God. *1 Thes. 4. 9.* And

The Son of God, who is *before all Things*, and by Whom *all Things Consist*, *Col. 1. 17.* is to be Worshipp'd with Religious Worship.

And this, I think, clearly Demonstrates, that Christ *Jesus* is really, and Essentially God.

For to worship any One as God, that is not, by Nature, God, is Idolatry, and utterly condemn'd, *Gal. 4. 8.* Yea, all Religious Worship is appropriated to God

only; and this we, Christians, must own as long as these Words of our Saviour stand upon Record, *St. Matt. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Since then the Lord Jesus is to be Adored, we thence infer, that he is of the same Nature and Essence with God the Father; and, most assuredly, he is to be Honour'd and Worshipp'd.

Jacob blessed the Sons of *Joseph* in his Name, *Gen. 48. 15, 16.* For the Angel which he there says Redeem'd him, was the Son of God.

Says the Prophet, *Daniel 7. 14. And there was given him (i. e. the Messiah) Dominion and Glory, and a Kingdom, that all People, Nations and Languages, should serve him: His Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be Destroy'd.**

* *St. Luke*
c. 1. v 31,
32, 33.

All the Angels of God are commanded to Worship him, *Heb. 1. 6.* says Christ, *The Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men should honour the Son, even as they honour the Father, St. John 5. 22, 23.* And he was worshipp'd by the Inspir'd Apostles on Earth, *St. Luke 24, 51.* *St. Peter* concludes his 2d. Ep. † Saying, *To him, (i. e. our Lord and Saviour Jesus Christ) be Glory both now and for ever: And the Lamb, (that is, Christ our Sa-*

† *c. ult.*
v. ult.

viour)

viour) is worshipp'd in Heaven, together, with God the Father, in these Words, *Rev. 5. 13. Blessing and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for Ever and Ever.*

Christ Jesus, our Saviour and Redeemer, is then, our Lord and our God; *Unto him, therefore, that has loved us, and wash'd us from our Sins in his own Blood, and made us Kings and Priests to God and his Father; to him be Glory and Dominion for Ever and Ever. Amen. Rev. 1. 5, 6.* And, as Christ Jesus is the Head of the Church, *Col. 1. 18.* so he will be the Judge of all Mankind, *2 Cor. 5. 10.* And he will Infinitely and Eternally Reward all those who love Him, *St. Matt. 25. 34, 35, 36, 40, 46.*

Lastly, The Blessed Jesus has *obtain'd Eternal Redemption for us. Heb. 9. 12.* And this argues that he is truly God.

St. John declares, *1 Ep. 2. 2. That he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* Now he must be Man that he might suffer, and that the Attonement might be made for us in our Nature: And he must also be truly God, that by the Sacrifice of himself, he might make compleat Satisfaction for the Sins of the whole World.

As

As then, the Divine Mercy was display'd in the Redemption of Fallen Man; so, our Saviour being both God and Man, united in one Person, therefore by his Obedience and Suffering, his Merits and Intercession, the Authority of the Divine Laws were maintain'd, the Debt of Sin was discharg'd, the Divine Wrath appeas'd, Infinite Justice satisfy'd, and Eternal Happiness purchased for all true Believers. Dr. Clarke * acknowledgeth, that the Highest Titles are ascribed to the Son in Scripture, 'even such as include all Divine Powers, 'excepting only Supremacy and Independence.

* Script.
Doct. p.
266.

Ans. The Supremacy of God the Son, is expressed in very strong Terms, Rom. 9. 5. where he is declar'd to be, *Over all, God Blessed for ever.*

And I have before prov'd, That he does partake of the same Necessarily Existing, and Independent Nature and Essence with the Father.

And I need not add any more, to prove that he is truly God. I proceed, therefore, and say,

Thirdly, The Holy Ghost is also really and truly God.

The Inditing of the Holy Scriptures is a Divine Work, and does prove the Holy Ghost to be God, as well as the Scriptures which were Indited by him.

For,

For, all Scripture is given by Inspiration of God, 2 Tim. 3. 16. But the Holy Ghost was the Inspirer of the Prophets and Apostles; and therefore he is God.

And, that the Holy Spirit was the Inspirer of the Prophets and Apostles, is testify'd in several Places. St. Peter says, 2 Ep. c. 1. v. 21. *For the Prophecy came not in old Time by the Will of Man; but holy Men of God spake as they were mov'd by the Holy Ghost.* Says Christ, *When He, the Spirit of Truth is come, he will guide you into all Truth,* St. John 16. 13. And St. Paul says, God, by Revelation, made known unto him the Mystery of Christ. *Which, in other Ages, was not made known unto the Sons of Men, as it is now Revealed unto his Holy Apostles and Prophets by the Spirit.*

The LORD said, Numb. 12. 6. *Hear now my Words: If there be a Prophet among you, I the LORD [Jehovah] will make myself known unto him in a Vision, and will speak unto him in a Dream.* And Isaiah says, c. 1. v. 10. *Hear the Word of the LORD [Jehovah] Ye Rulers of Sodom; give Ear unto the Law of our God, ye People of Gomorrah.* But St. Peter assures us, 2 Ep. c. 1. v. 21. *That the Holy Men of God spake as they were moved by the Holy Ghost.* Which argues, that the Holy Ghost is LORD, is *Jehovah*, the Very and Eternal God.

And

And St. Peter said, *Acts* 5. 3, 4. Ananias, *Why hath Satan filled thine Heart, to lie to the Holy Ghost?* ——— *Thou hast not lied unto Men, but unto God.* The plain and Obvious Meaning of these Words is this, that attempting to deceive the Inspir'd Apostles, was not barely a lying to Men, but unto God, for it was a lying unto the Holy Ghost who inspir'd them; and this was a lying to God, because the Holy Ghost is God: For, the Word God, is not here used for the Father only, but for God absolutely consider'd: * And is here apply'd to the Holy Ghost, as it is sometimes apply'd to the Son, and more often to the Father, in the *New Testament*.

* Chap.
the 5th.
p. 33.

|| Comment.
p. 73, 74,
75.

Dr. Clarke tells us, || That the Holy Ghost, is the Holy Spirit of God, that is to say, the Holy Spirit of the Father.

Ans. The Blessed *Jesus* is the Son of God, that is to say, the Son of the Father: And yet he is truly God; and so is the Holy Ghost really God. He adds, ' If the Word God, placed absolutely, ' as in this Text, signify'd not the Father, but either the Holy Spirit, or ' the Whole Three Persons; it would ' follow that the Holy Spirit of God, ' was the Holy Spirit of Himself, which ' is a manifest Absurdity.

Ans. Here the Word God is taken absolutely, † not as specifying the Father,

† Chap. 5.
p. 33.

ther, or the Son, or the Holy Ghost, but as it denotes, that One only Divine Being, which does exist by the Necessity of his own Nature, and is Infinitely Perfect : The Holy Ghost is truly God, being here stiled God, and in the absolute Sense of the Word ; nor does it hence follow, that he is the Spirit of himself, but of the Father, who also is God : For, when the Holy Ghost is called the Spirit of God, the Meaning of it is, that he is the Spirit of the Father, who is God : For, as the Son, as being the Son of God, is not the Son of himself, but of the Father, who is God : So the Holy Ghost, call'd the Spirit of God, is not therefore the Spirit of himself, but of the Father who is God.

And a Sin may be committed against the Holy Ghost, and this proves that he is truly God. Our Saviour declares, *All Manner of Sin and Blasphemy shall be forgiven unto Men ; but the Blasphemy against the Holy Ghost, shall not be forgiven unto Men.* St. Matt. 12. 31.

Dr. Clarke says, * 'Tis evident, that by the Holy Ghost here, cannot be meant the Person, but the Works of the Holy Ghost.

Ans^r. The sacred Text says otherwise : And manifest it is, that as all Worship is Personal, || so are all Offences. Our Saviour here speaks of Sinning against the

* Script.
Doct. p.
187, 188.

|| Reply to
Dr. Wat.
p. 356,
357.

the Holy Ghost, and that proves that he is truly and essentially God ; for altho' a Sin against the Holy Ghost, is not therefore Unpardonable because he is God ; yet it could not be Unpardonable if he were not truly God.

The Reason why Dr. *Clarke* thinks, that by the Holy Ghost, is here meant, not the Person, but the Works of the Holy Ghost, is, 'because these Works were ' the greatest and last Means of Convi- ' ction, that God ever intended to af- ' ford Men.

Answ. This is not a Reason why, by the Holy Ghost, is here meant, the Works of the Holy Spirit ; but it is the true Reason why Blasphemy against the Holy Ghost is Unpardonable, altho' Blasphemy against the Son of Man is not so. See v. 32.

The Holy Ghost then is God ; and being he is God in the absolute Sense of the Word, it does necessarily follow,

That he does partake of the same Divine and Necessarily Existing Nature and Essence with God the Father. And therefore,

That the Holy Ghost is independent upon any other Being.

And the Holy Ghost is Eternal ; and, accordingly, he is called the Eternal Spirit, *Heb. 9. 14.*

And

And the Holy Ghost is Omnipresent. The Father and the Holy Ghost are every where equally present: Therefore Holy David cries out, *Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there. If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea: Even there shall thy Hand lead me, and thy right Hand shall hold me.* Ps. 139. 7, 8, 9, 10.

The Holy Ghost is also Omniscient: For, *the Spirit searcheth all Things, yea, the Deep Things of God,* 1 Cor. 2. 10: And what is the undoubted Prerogative of God, he foretelleth Future Contingencies. Says our Blessed Redeemer, *He will shew you Things to come,* St. John 16. 13. Says St. Paul, *Now the Spirit speaketh expressly, That in the later Times, some shall depart from the Faith,* 1 Tim. 4. 1.

The Holy Ghost is Omnipotent: It was, *by his Spirit,* that God the Father, *garnished the Heavens,* Job 26. 13. It was *by the Spirit of God* that Christ did cast out Devils, St. Matt. 12. 28. The Miraculous Conception of the Son of God in the Womb of the Virgin Mary, was of *the Holy Ghost,* St. Matt. 1. 18, 20. St. Luke 1. 35. It was the Holy Ghost that enabled the Apostles *to speak with other Tongues,* Acts 2. 4. And it was the Holy
ly

ly Ghost that was the Author of all those Miracles which were wrought by the Blessed Apostles: *God also bearing them Witness both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own Will,* Heb. 2. 4. Rom. 15. 19. 1 Cor. 2. 4, 5. And it was *by the Spirit* that Christ was raised from the Dead, 1 St. Pet. 3. 18.

There are then such Divine Attributes ascribed to the Holy Ghost, as are Incommunicable to any but God, which is a Demonstration that the Holy Ghost is God.

And is God the Father Holy? So is the Spirit of God; and therefore frequently call'd the Holy Ghost, in the *New Testament*, St. Matt. 1. 18, 20. and in several other Places; and the *Spirit of Holiness*, Rom. 1. 4.

And the Holy Ghost is True, and accordingly he is styl'd the *Spirit of Truth*, St. John 15. 26. and 16. 13. As we are commanded *not to grieve the Holy Spirit of God*. Eph. 4. 3. So we read of such Acts of Divine Worship paid to the Holy Ghost the Comforter in the *New Testament*, as do demonstrate that he is God. And that final Benediction, wherein St. Paul wishes to the *Corinthians*, *The Communion of the Holy Ghost*, (2 Cor. 13. 13) is an Act of Religious Worship, and a Proof that the Spirit (1 St. Pet. 4. 14.) is really God.
And

And this same inspir'd Apostle does make use of this Form of Speech. *Rom. 9. 1. I say the Truth in Christ, I lie not, my Conscience also bearing me Witness in the Holy Ghost.* Here St. Paul solemnly appeals to Christ Jesus, and the Holy Ghost, to bear Witness to the Truth of what he asserts; and the Asseveration he here makes use of, is a kind of an Oath, which is a solemn Act of Worship, (*Deut. 6. 13*) whereby Christ and the Holy Ghost are each of them own'd to be God, by being Religiously call'd upon as the Searchers of Hearts, and Witnesses to the Truth, and Avengers of the Falshood of what is so solemnly testify'd. Says Dr. *Whitby*, * 'By Swearing by our Lord * *On the Place.*
 ' Christ, and the Holy Ghost, the Apo-
 ' stle must perform an Act of Religious
 ' Worship to them, and, by that, Agnize
 ' their Divinity, according to these
 ' Words of *Moses*, *Tbou shalt fear the*
 ' *LORD thy God, and serve him, and shalt*
 ' *swear by his Name,* *Deut. 6. 13.* And
 ' by calling upon them to bear Witness
 ' to the Secrets of his Heart and Consci-
 ' ence, he must ascribe to them the Know-
 ' ledge of the Secrets of the Hearts of
 ' Men, which is the Property of God a-
 ' lone, *1 Sam. 16. 7. 1 Kings 8. 39.*
 ' *1 Chron. 28. 9. Psalm 7. 9. Jer. 11. 20.*
 ' *and 17. 10. and 20. 12."* Well then,
 The Nature of Religious Worship itself,
 F and

and the exprefs Commands of God, in both *Testaments*, do clearly *demonstrate*, that God only is to be worshipp'd; since then the inspir'd Apostle has paid Acts of such Worship to the *Holy Spirit*, it does therefore evidently follow, that the *Holy Ghost* is Really, Truly, and Essentially God.

Lastly, The Holy Ghost is the Chief Minister in the Church of Christ, St. *John* 16. 13. *Acts* 2. 4. and 13. 24. and 20. 28. and 1 *Cor.* 2. 13. and 12. 4, 7, 11. The Sanctifier of our Hearts, the Mortifier of our Evil Corruptions, the Author of all good Works in us, and he that does prepare us for the Kingdom of Heaven, St. *John* 16. 7--13. *Rom.* 8. 13. *Gal.* 5. 22, 23. *Eph.* 4. 30. and 5. 9. *Phil.* 1. 19. *Titus* 3. 4, 5, 6. 1 *St. Pet.* 1. 2, — to 23.

Now, to qualify those of the Ministry for their Sacred Function; to reprove the World; to regulate the whole Body of the Church of Christ; to purify Men's Deceitful and Corrupted Hearts; to enable Christians to conquer the most violent Passions; to resist the most pressing Temptations; to undergo the greatest Sufferings with Heroical Patience; to conduct us safe through all the Snares and Difficulties which do constantly surround us; to prepare us for Heaven; and, at last, to bring true Believers unto that glorious Kingdom, where we shall be Eternally and Unchangeably Holy
and

and Happy: I say, to do all this for poor Mortals, can be no less than the Work of God; and sufficiently intimates to us, that the Holy Ghost, who does perform all these Things for the Heirs of Salvation, is Really and Essentially God. I go on to prove,

That the Father, Son, and Holy Ghost V.
are not so divided, so far distinguish'd, as to be Three several and distinct Gods, but are so united in Nature and Essence, as to be the One God of Christians.

The Father, the Son, and the Holy Ghost, do partake of the same Divine Nature, and therefore they are not Three Gods, but Only One God. For, it is not affirm'd of the Father, abstracted from the Divine Nature that is in the Son and the Holy Ghost, that he is God; nor of the Son Exclusive of the Divine Nature that is in the Father and the Holy Ghost, that he is God; nor of the Holy Ghost Exclusive of the Divine Nature that is in the Father and the Son, that he is God: But, that the Father, having the same Divine Nature and Essence that is communicated to the Son, and to the Holy Ghost, is God; and that the Son having the same Divine Nature and Substance that is in the Father, and is communicated from the Father by the Son, to the Holy Ghost, is God; and that the Holy Ghost partaking of the

F 2

Divine

Divine Essence that is in the Father and the Son, is God. So that altho' each of them is God, yet they are not Three Distinct Gods, but only One God; because they have not Three different Natures, but one and the same Divine Substance and Essence.

I have already proved a TRINITY. I have also made it appear, That there is manifestly a Distinction between the Father, Son, and Holy Ghost; but how great this Distinction is we do not know. It is a Mystery. It is not Revealed; we have no Words to express it by, nor can any one common Term, for this Distinction, be found out by Mortal Men: It is in vain to think of such a Thing; for we have no Idea or Notion of it.

Yet, thus much is discover'd in the Sacred Oracles, that this Distinction is so great, as to make a Difference, and to sustain distinct Relations, Properties and Offices between the Father, Son, and Holy Ghost; and yet this unknown inexplicable Distinction, is not so great as to make the Father, Son, and Holy Ghost, Three distinct and separate Beings.

The Unity of the Deity is preserved by the Father, being the Fountain of the TRINITY: And a Unity in TRINITY, in that one and the same Divine Nature and
Essence,

Essence, is common to the Father, and the Son, and the Holy Ghost.

What I am then to prove here is, that these Three, are the One God of Christians.

And *St. John* expressly affirms, *1 St. John 5. 7. For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.*

You'll say they are One in Will, and Consent, and giving Testimony that *Jesus* is the Son of God, *v. 5.* But then you'll observe, that the Holy Apostle does compare this Divine Testimony with the Testimony of Men; and directly asserts, That this Testimony *is the Witness of God, v. 9.* And God is but One, One Infinitely Perfect Being; from whence I infer, that these Three, God the Father, God the Son, and God the Holy Ghost, are but One God.

And it is an undoubted Truth both of Natural and Revealed Religion, that || there is but One God only, *Chap. 3. p. 19.*

The Certain, Manifest and Necessary Consequence of which is, that since there cannot be Three Eternally Necessarily Existing, Omnipresent, Omniscient, Omnipotent Gods; therefore, God the Father, God the Son, and God the Holy Ghost, are but one God only.

* *Demon.*

&c. p. 16.

The very Learned Dr. *Clarke* says, *
 ‘ That Attributes exist only by the Ex-
 ‘ istence of the Substance to which they
 ‘ belong.

† *Reply to**Mr. Nel-**son, p. 116,**119, 127.*

‘ And, † that Christ is truly God, by
 ‘ having receiv’d from his Father, true
 ‘ Divinity, and Dominion over the whole
 ‘ Creation; the Father’s Power and Do-
 ‘ minion, Incomprehensible Power and
 ‘ Knowledge, and other Divine Attri-
 ‘ butes.

And I have prov’d, that several Di-
 vine Attributes are ascribed to the Son,
 and to the Holy Ghost, in the Sacred
 Oracles.

If then the Divine, Essential, and In-
 separable Attributes of the Divine Na-
 ture, do exist only by the Existence of
 the Divine Substance to which they be-
 long: Then, I think, that it does evi-
 dently follow, That since the Father
 has communicated to the Son, and to
 the Holy Ghost, Divine Attributes, and
 the Essential Perfections of the Deity;
 That he, therefore, Communicated to
 them the Divine Nature and Essence,
 together with those Divine Attributes
 and Perfections. Wherefore, altho’ the
 Son, as Son, be begotten of the Father,
 and distinct from him; and the Holy
 Ghost, as the Spirit of God, does pro-
 ceed from, and is distinct from the Fa-
 ther, as Father; yet, as they do partake

of the same Essential and Individual Attributes and Perfections; and, consequently of the same Divine and Undivided Nature and Essence with the Father, they are each of them Truly and Essentially God. Yea, together with the Father, That one Necessarily Existing, Independent, Eternal, Infinite, Perfect Being, which is God.

And now, from what I have prov'd, I do conclude, that we are obliged to believe,

That there certainly is an Ever-Living God.

That there are these Three, Father, Son, and Holy Ghost; who are to be Believ'd in, Obey'd, and Worshipped.

That these Terms, Father, Son, and Holy Ghost, do not destroy the Unity of the Deity: Yet they do signify, that there is more than a meer Nominal Distinction in the Divine Nature; that there is more than a Difference of out-Manifestations, or external Relations between these Three, namely, That they are really Distinct from one another: ' That God is One and Three in some ' Way and Manner, as cannot be conceiv'd by Humane Understanding, nor ' expressed by any Artificial Terms."

And this is the Mysterious Part of the TRINITY, which cannot be expressed

by Words, but is to be believ'd in the Heart.

That this wonderful Distinction is so great, that the Father is not the Son, nor the Holy Ghost : That the Son is not the Father, nor the Holy Ghost : That the Holy Ghost is not the Father, nor the Son : That these Three are really different, and that this unknown Distinction, is the Foundation of that Difference.

That this Distinction is so great, as to be sufficient to sustain the distinct Names, Relations, Properties, Offices and Operations, which are ascrib'd in holy Scripture, to each of these : That the Father is God, the Son is God, and the Holy Ghost is God. And yet that the Distinction between them is not so great, as to make them Three Gods.

That the Son is God, but not another God ; distinct from the Father as Son, but not as God. And that the Holy Ghost is God, but not another God ; distinct from the Father, and the Son, as the Holy Ghost, but not as God. Therefore,

That there is but One God : The Plain, Natural, and Unavoidable Consequence of which is, That the Father, Son, and Holy Ghost, are but One God ; and that they are that One God ; the One God of Christians.

C H A P. VIII.

The DOCTRINE of the TRINITY was Receiv'd and Believ'd by the First Christians, in the First Ages of the Church of Christ.



Octor Waterland, (who has got a vast Reputation by his Learned and Orthodox Defence of Christ's Divinity) says, * *Theo-* * 2d Def. *philus, of Antioch, about the* P. 449.

Year 180, is the first Writer extant, that expressly gives the Father, Son, and Holy Ghost, the Name of *Trinity*.

However, the DOCTRINE of the TRINITY has been transmitted, from the Days of the Apostles, through all succeeding Ages, down to this very Time.

Clemens Romanus, lived in the same Age with the Apostles; and he says † † 1 Ep.ad *Cor. c. 46.* *'Have we not One God, and One Christ,* p. 187. *'and One Spirit?' Ed. Oct.*

And what is very Remarkable, this Apostolical Father does, in a devout Doxology, ascribe Glory and Majesty to Jesus Christ our Lord. ||

St. Polycarp, (who was *St. John's* Disciple, and flourish'd in the Beginning of the Age next after the Apostolical, and was martyr'd about the middle of it) con-

|| *Ibid. c.*
20. p. 103.

concludes his Prayer, To the LORD God Almighty, at his Martyrdom, with these Remarkable Words, ‘ I praise thee, ‘ I blefs thee, I glorify thee, by the E- ‘ ternal and Heavenly High Priest, Je- ‘ sus Christ, thy beloved Son; with ‘ whom, to thee, and the Holy Ghost, ‘ be Glory both now, and to all suc- ‘ ceeding Ages. *Amen.*”

And the Church of *Smyrna*, (where he was Bishop, giving an Account of his Martyrdom, at the Conclusion of their circular Epistle) adore the TRINITY, when they say, ‘ With whom, (that is, ‘ Jesus Christ) Glory be to God the Fa- ‘ ther, and the Holy Spirit. *

* Genuine
Epistles of
the Apost.
Fathers,
Pub. by the
A. Bp.
Cant.
|| *Justin*
Mart. A-
pol. i. c.
23.

Justin Martyr flourish’d about the middle of this Second Century, and he professes, That they worshipped God only. ||

And yet he says, ‘ The most True ‘ God, and his Son that came from him, ‘ and the Prophetick Spirit, we Worship ‘ and Adore, honouring them in Reason ‘ and in Truth ; and, as we have been ‘ taught, so we are ready to communi- ‘ cate the same, freely, to every one

† *Ib.* c. 6. ‘ that is willing to learn.” † Again, in the first Place, ‘ We do Worship the ‘ Creator of the Universe, and we Ho- ‘ nour, according to Reason, Jesus Christ, ‘ —whom we hold in the Second Or- ‘ der, and the Spirit of Prophecy, in the ‘ third Place.” ||

|| *Ib.* c. 16.

In *Lucian's* Dialogue, where a Christian is suppos'd to Catechize an Heathen, this Question is ask'd, 'Whom he should swear by? and he that Personates the Christian returns this Answer, By the God that Reigns on high, the Great, the Immortal, and Heavenly, with the Son of the Father, and the Spirit proceeding from the Father, One in Three, and Three in One. Take these for your *Jupiter*; imagine this to be your God." *

* *Lucian's*
Philop. p.
1121. Ed.
Lut. Pa-
rif. A. D.
1615.

Now, altho' this is said by a Pagan, and only by way of Ridicule, yet it manifestly shews, That as the Christians of those early Times did acknowledge but One God, yet they worshipp'd *Unity* in *Trinity*, and *Trinity* in *Unity*; and that this Doctrine was so generally receiv'd, that the very Infidels were acquainted with it.

St. Irenæus was the Disciple of *St. Polycarp*, and lived about the End of this Second Century; and the Creeds which he inserts in his Works †, do abundantly prove, That the Primitive Christians did believe in One God, the Father Almighty—— and in Jesus Christ, his only Son our Lord—— and in the Holy Ghost.

† Lib. 1.
c. 2. l. 3.
c. 3. lib.
4. c. 63.

Clemens Alexandrinus, who began to be famous about the End of the Second Age, at the Conclusion of his *Pædagogus*,
lays,

* Clem.
Pæd. Lib.
3. p. 311.
Ed. Ox.

says, * ' Giving Thanks, let us give
' Thanks to the only Father and Son;
' to the Son and Father; to the Son our
' Teacher and Master; and with the
' Holy Ghost, One in all Respects, in
' whom are all Things—— to whom be
' Glory both Now and for Ever, *Amen.* ”

† Cont.
Prax. c. 13.
p. 507.
Ed. Par.
c. 30, p.
518.
|| C. 21.
p. 61. Ed.
Cant.

Tertullian flourish'd in the Beginning
of the third Century, and he plainly
affirms, † ' That the Father is God, and
' the Son God, and the Holy Ghost
' God; and every one singly is God;
' and that these Three make One God.
And in his *Apologetick*, || he says, ' That
' we have learned, that Christ issued
' forth from God, and was begotten by
' that issuing forth; and therefore was
' call'd the Son; and was call'd God
' from the Unity of Substance.

† De Trin.
c. 31. v.
Tertul. p.
730. Ed.
Par.

Novatian lived about the middle of
this Century, and he declares: † ' It is
' before shewn, that there is One, the
' True and Eternal; from whom alone
' this Virtue of the Divinity being Emit-
' ted, and also deliver'd and directed to-
' wards the Son, returns again to the Fa-
' ther by a Communion of Substance.

* St. Cyp.
Ep. ad
Subaj. Ep.
73. p. 309,
310. Edit.
Amst.

St. Cyprian, that Renowned Prelate,
who flourish'd about the middle of the
third Century, argues thus. * ' If any
' one (baptized by Hereticks) hath, ob-
' tain'd Remission of his Sins, and is san-
' ctify'd, and is made the Temple of
' God:

‘ God : I would fain know of what God ?
 ‘ If of the Creator ? He cannot, who
 ‘ believes not in him : If of Christ ? he
 ‘ cannot be his Temple, who denies
 ‘ Christ to be God : If of the Holy
 ‘ Ghost ? Since these Three are One,
 ‘ how can the Holy Ghost be at Peace,
 ‘ with him, who is the Enemy, either
 ‘ of the Father or the Son. ” And he as-
 ‘ serts, * ‘ That Christ himself com-
 ‘ manded that the *Gentiles* should be bap-
 ‘ tiz’d into the Whole and Co-united
 ‘ Trinity.

* *Ibid.* p.
 311. in
 plena &
 ad unata
 Trinitate.

And *Dionysius* of *Alexandria*, says,
 ‘ We dilate the undivided *Monad* into a
 ‘ *Triad*. And, again, we collect the un-
 ‘ diminish’d *Triad* into a *Monad*. †

† Apud
Athan.
 Tom. I.
 P. I. p. 255,
 256. Ed.
Bened.

And *Gregory Nazianzen*, of the fourth
 Century, says, ‘ We worship the Father,
 ‘ and the Son, and the Holy Spirit, di-
 ‘ stinguishing the Properties, and uniting
 ‘ the Divinity ; but by no Means con-
 ‘ tracting Three Things into One, lest
 ‘ we should be infected with *Sabellia-*
 ‘ *nism* ; nor dividing them into Three
 ‘ Things, that are of another and dif-
 ‘ ferent Nature, lest we go mad with
 ‘ the *Arians*. ||

|| P. 489.
 Ed. *Far.*
 * p. 611.

Again, he says, * ‘ It is the like Im-
 ‘ piety to join together in one Person,
 ‘ after the Manner of the *Sabellians* ; as
 ‘ to separate in their Natures, after
 ‘ the Manner of the *Arians*.

And

And in his 51 Oration, he maintains, That in the TRINITY there is ἄλλο καὶ ἄλλο, ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν. ἕκ ἄλλο δὲ καὶ ἄλλο. ἐν γὰρ τὰ τρία, καὶ ταυτὸν τῇ Θεότητι. One and Another, 'for fear we should confound the 'Hypostases; but there is not one 'and another Thing. For the Three 'are One and the Same in the Dei- 'ty." And here it is plain, that the Masculine Adjective ἄλλο, does not signify a distinct intelligent Agent, * for then in the TRINITY, there would not only be ἄλλο καὶ ἄλλο, but also ἄλλο καὶ ἄλλο, another and another distinct Thing or Being.

* Chap. 9.
p. 143.
Chap. 10.
p. 167.

Vincentius Lirinensis was of the Fifth Century, and in his *Commonitory*, he tells us, † That the Catholick Church, entertaining right Notions concerning 'God, does adore One Divinity in the 'Plenitude of the TRINITY, and also 'an Equality of the TRINITY, in one 'and the same Majesty.

† Ch. 18.
p. 54. Ed.
Ox. A.
1631.

And he says. || *In Deo Una Substantia, sed tres Personæ, — in Trinitate alius atque alius, non aliud atque aliud, — quia scilicet alia est Persona Patris, alia Filii, alia Spiritus Sancti, sed tamen Patris & Filii, & Spiritus Sancti non alia atque alia, sed Una Eademque Matura.*

|| Ch. 20.
p. 55, 56.

And

And here again, (altho' the New Methodists are very Confident, * that the Masculine Adjective, when it does not refer to some Antecedent Substantive, does always signify a distinct Intelligent Being; yet manifest it is, that the Masculine Adjective does not always signify a Distinct, Separate, Intelligent Agent: For, most certain it is, that *Alius*, in this Place, has the same Signification as *Persona*; for *Vincentius* (an Ancient, Learned, and Accurate Author) does here expressly explain *Alius*, by *Persona*; but the Substantive *Persona*, does never signify a Separate Intelligent Being. Nor was it the Doctrine of the Church in those Days, that there was One and Another Separate Agent in the TRINITY; for that Notion was then condemn'd as *Arianism*. Nor that the Father, Son, and Holy Ghost, were only a Three-fold Manifestation of the One only True God: For that Opinion was then condemn'd as *Sabellianism*: It would therefore be abusing both the Author and the Reader, to translate *Alius*, and *Persona*, according to Dr. Clark's Interpretation of those Words. † And say, there is One and Another Distinct Agent in the Trinity, but not One and Another Being, for there is one external Relation of the Father, another Manifestation of the Son, and another Appearance of the *Holy Ghost*.
Alius

* Doctor
Clark's
Comment.
p. 40. 41;
43.

† Comment
p. 43.

Alius then and *Persona* are Terms of Art, and are here made use of only to denote that ineffable Distinction, that is between the Father, Son, and Holy Ghost, in the Sacred and Adorable TRINITY, and may be rendred by the Word Person, in the Ecclesiastical Sense of it, and then the whole Passage will run thus. 'In God there is One Substance, but Three Persons. — In the TRINITY there is One and Another Person, but not One and Another Thing [or Being.] — Namely, because there is One Person of the Father, Another of the Son, and Another of the Holy Ghost, but there is not One and Another, but One and the same Nature.

In the Sixth Century, the second Council of *Constantinople*, in the Year 553, decreed * thus, 'If any one confess not One Nature or Essence, or Power, or Authority, of Father, Son, and Holy Ghost, a Consubstantial Trinity; and One Deity to be worshipp'd in Three Hypostases or Persons, let him be *Anathema*.

* *Labbee*,
Tom. 5.
p. 568.

† *Evagrius*,
Scho-
last. Eccl.
Hist. L. 5.
c. 4. *Eusebius's*
Eccl. Hist.
c. c. Tom.
3. p. 428,
429.

The Emperor *Justinus* Junior †, in an Edict concerning the Faith, which He wrote to the Christians in all Places, (*A. D.* 566.) says, 'We — exhort all Men to betake themselves to One, and the same Church and Opinion: Believing

' believing in the Father, in the Son, and
 ' in the Holy Spirit, in the Consubstan-
 ' tial Trinity, in the one Deity, Nature,
 ' or Essence, asserting one Power, and
 ' Authority, in the Three Hypostases,
 ' or Persons. — For we adore the
 ' Unity in the *Trinity*, and the *Trinity*
 ' in the Unity, which hath an admira-
 ' ble both Division and Union. An
 ' Unity truly in Respect of the Sub-
 ' stance or Deity; but a *Trinity* in Re-
 ' spect of the Proprieties, Hypostases,
 ' or Persons, κατὰ ιδιότητας, ἢ γὰρ ὑποστάσεις,
 ' ἢ τοὺς προσώπων. For that we may so speak,
 ' it is indivisibly divided, and divisibly
 ' conjoyn'd.

And here it is evident that *ιδιότης*,
 ' ὑπόστασις, & *πρόσωπον*, are used as
 ' synonymous Terms. And hence I think
 it will follow, that no Words can be
 found, which can clearly and fully ex-
 press the Distinction, that is in the Ado-
 rable TRINITY. In the first Canon of
 ' the Council in *Tullo*, it is affirm'd,
 ' That 118 Bishops in the Council of
 ' *Nice*, have revealed and declar'd to us,
 ' a Consubstantiality in the Three Hy-
 ' postases of the most Divine Nature,
 ' τοῦ ὁμοῦσιον — ἐπιπὼν τελευτῶν τῆς διαρχικῆς
 ' φύσεως ὑποστάσεων.

And here I could add, but that I per-
 sume that I do not need to add any,

G

more

V. Bever.
Synodicon
 Tom. 1.
 p. 155.

82 *The Scripture DOCTRINE of the*

more Testimonies from the ancient Fathers ; but content myself, with observing that the Authorities already produc'd, and the several Creeds which have been transmitted down to us, from the first Ages of the Church, and have been all along made use of in all the succeeding Centuries, do abundantly prove, that the Adorable *Trinity*, was always a Doctrine of the Christian Church.



C H A P. IX.

The Doctrine of the Church of England, concerning the Blessed Trinity Vindicated.



* Litany.

† St. Atha.
Creed,
Collect for
Trin. Sun-
day.

THE Episcopal Church of *England*, does profess in all Her Creeds, Her steady and firm Belief in GOD: and She does acknowledge an Holy Blessed and Glorious *Trinity*; * and She worships the Unity in *Trinity*, and the *Trinity* in Unity, and in all her Doxologies, She ascribes Glory to the Father, and to the Son, and to the Holy Ghost.

And our Church does teach a Distinction between the Father, and the Son, and the Holy Ghost. ' That the Father

‘ is made of none, neither created, *nor Begotten*. That the Son is of the Father alone; not made, nor created, *but Begotten*. And that the Holy Ghost is of the Father, and of the Son; neither made, nor created, nor Begotten, but *Proceeding*.’

*St. Athan.
Creed.*

The Orthodox Church of *England*, in Her Catechism, says, ‘ GOD the Father — *made* — all the World. GOD the Son — *Redeemed* — all Mankind.

‘ GOD the Holy Ghost — *Sanctifieth* — all the elect People of God.

Catechism.

The only Begotten Son, was given us, by God the Father. †

And the Holy Ghost is sent by the Father. || And

† *Collect
for the Na-
tivity.*

The Orthodox Church of *England*, maintains that ‘ The Father is God, the Son is God, and the Holy Ghost is God. *

|| *Collect for
Quinquagesima
Sunday.*

That the Son is God of God, — Very God of Very God, ** Very and Eternal God. †

* *Athan.
Creed.*

That the Holy Ghost is Very and Eternal God. * And yet,

** *Nicene
Creed.*

Our Church expressly Declares, that there is but One God.

† *The 2d
Article.*

* *The 3d
of the 39
Articles.*

‘ There is but One Living and True God. — and in Unity of this Godhead, there be Three Persons of One Substance, Power and Eternity; The Father, the Son, and the Holy Ghost.

Articles
of the
Church of
England,
Art. 1st.
5th. 6th.
Proper
Preface in
the Com-
munion-
Office.

That the Everlasting God is One God,
One Lord ; not one only Person, but
Three Persons in One Substance. For
that which we believe of the Glory
of the Father, the same we believe
of the Son, and of the Holy Ghost,
without any Difference or Inequality.
And

The Catholick Faith is This : That
we worship one God in *Trinity*, and
Trinity in Unity : neither confounding
the Persons, nor dividing the Sub-
stance: For there is one Person of Fa-
ther, another of the Son, and another
of the Holy Ghost. But the Godhead
of the Father, of the Son, and of the
Holy Ghost, is all One: The Glory
Equal, the Majesty Co-eternal, * And
That Christ *Jesus* our Saviour Liveth
and Reigneth with God the Father,
in the Unity of the same Spirit, One
God, World without End. *Amen.*

* Athan.
Creed.

Collect for
Whitsun-
day.

This then is the Doctrine of the
Church of *England*, and the Truth of
it has been already demonstrated; but
our Church frequently uses the Word
Person, which Ecclesiastical Term, I
have hitherto industriously avoided. It
therefore only remains, that I vindicate
Her for making Use of this artificial
Term Person. And this, or some other
such like Technical Terms have been
made

made use of in all the different Ages of the Christian Church.

Dr. Clarke says, ' There is not, in Nature, any other Notion of a Person, than as it signifies an Intelligent Agent, or Intelligent Being: Whenever the Word is used otherwise, no Man can tell what it signifies. *

*Comment.

Ans^w. One Person, in common Discourse, does sometimes, but not always, signify a Distinct Intelligent Being.

P. 40.
Adest
Plea, p.
18.

2. The Latin Word *Persona*, according to the Primitive Signification of the Word, denotes some distinguishing Quality, as Big or Little, Wise or Foolish. So, Laur. Valla, † Romanè Loqui, in *Homine Persona significat Qualitatem, quâ alius ab alio differimus, tum in Animo, tum in Corpore, tum in extra Positis*. The Word Person in Man, to speak after the Manner of the Romans, does signify the Quality by which one Person does differ from another, as well in Mind, as Body and outward Circumstances.

† De Orig.
Ling. Lat.
p. 829.
Vox Persona.

3. And from signifying the Habit of a Person, it came to denote an Office or Relation. So that in this Sense of the Word, a Man may be a great many Persons at the same time: || He may be a King, a Son, a Father, an Husband, and a Master, and yet continue to be, all the while, but one and the same Intelligent Being.

|| Modest
Plea. p.
200.

The Term Person in the Ecclesiastical Sense of the Word, denotes that Inexplicable Distinction that is between the Father, Son, and Holy Ghost.

Now the Greek Word for *Persona*, is *Πρόσωπον*, and this Word is but seldom used in the *New Testament*, and is render'd *Face*, 2 Cor. 4. 6. and cannot there signify Intelligent Agent.

The Terms most commonly made use of by those Antient Writers, who have treated upon the TRINITY, to express the Difference and Distinction that is between the Father, Son, and Holy Ghost, are these, *ὑπόστασις*, *πρόσωπα*, *τρόποι ὑπαρξεως*. *Subsistentia*, *Personæ*, *Modi Subsistendi*.

* 2d Defence. p. 113. 450.

Says Dr. Waterland, * 'Origen is, I think, the first Writer now extant, that makes mention of two or more Hypostases in the TRINITY; and I know not whether *Clemens Alexandrinus* may be reckon'd the first Writer extant, that has the Name of one Substance (*υγραδυνή εἷς*) apply'd in this Case, it is certain *Tertullian* has it, and Persons too.

And we are told, that these Artificial Terms, *ὑπόστασις* & *Personæ*, occasion'd a great many Disputes in the Church.

The *Sabellians* affirm'd, That in the Deity, there was but one *ὑπόστασις* in the Sense of *ἐν ὑποχρίσματι*, One Identical

tical Subject, without any Distinction, but what was Nominal only. * The *Arians* made the Father and the Son two distinct Beings, by saying, That the Son of God was made of Nothing; and that there was a time when he was not ||. And the Discreet Christians was always careful, never to use any Phrase, that made the Persons only One, or the Godhead Many.

* *Origen.*
Comm. in
Job. p. 186.
Ed. *Huet.*
Dr. *Wat.*
2d Def. p.
212.
|| *Socrates*
Schol. l. 1.
c. 9. p. 26.

Some were afraid to maintain three Hypostases, † as they understood it to signify Three Distinct Substances, because that was the *Arian* Heresy.

† *St. Aug.*
de Trinit.
l. 5. c. 9.
Lib. 7 c. 4.
6 *Socrat.*
Schol. l. 3.
c. 7 An-
not. Var.

Others were afraid to affirm, that the Father, Son, and Holy Ghost were, *tres Personæ*, three Persons, answering to the *τρία πρόσωπα*, amongst the *Greeks*, and signifying three meer Appearances only, which was the *Sabellian* Heresy.

But these Differences were afterwards adjusted in a Synod at *Alexandria*, about the Year 362. **

** *Labbée,*
Tom. 2.
p. 809.

After this Time, the Term || *ὑπόστασις* came to be used in a Sense much like that wherein *Πρόσωπον* & *Personæ* were afterwards used.

|| *Reply.* p.
454, 455.
D. *Waterl.*
2d Defence
p. 451.
452, 453.
†† *Lib. 3.*
c. 7. p.
179. Edit.
Cantab.

Socrates Scholasticus, †† informs us, that the Synod at *Alexandria* decreed, ' That the Words *ousia*, and *Hypostasis*, were to be admitted, ——— When any one went about to refute the Opinion of *Sabellius*; lest, for want of Words,

‘ one Thing [the TRINITY] should be
 ‘ called by a triple Name; but every
 ‘ one of them that are named in the
 ‘ TRINITY, we must call God in his
 ‘ proper Hypostasis.

Hence then I gather, that an ineffable
 Distinction was believed to be in the
 TRINITY, by the Orthodox, in all the
 preceding Ages of the Church.

Thus, when *Sabellius* affirm’d, the Fa-
 ther, Son, and Holy Ghost, were only
 Three Names, Three meer Denomina-
 tions of the One Divine and Necessari-
 ly Existing Being. His Heresy was con-
 demned by the General Council assem-
 bled at *Constantinople*. A. 381. 382.

And when *Arius* professed, that the
 Son was a Being distinct from the Fa-
 ther, and not of the same Substance
 with God, he was condemn’d by the
 Council of *Nice*, which met together for
 that very Purpose. A. D. 325.

Well then, the Word *Person* used in
 the Church of *England*, is not to be ta-
 ken in the Common, nor in the Classi-
 cal, but in the Ecclesiastical Sense of the
 Word. Nor does it answer *unus* in *Latin*,
 or *εἷς* in *Greek*; but *Persona* in *Latin*, and
πρόσωπον or *ὑπόστασις* in *Greek*.

Now *Person*, as it signifies an Intelli-
 gent Being, is always ‘ exprest both in
 ‘ *Greek* and *Latin*, by the Masculine Ad-
 ‘ jective, and by that only; there being
 ‘ (as

‘ (as Dr. Clarke * avers) no other Word, * Com-
 ‘ either in Greek or Latin, by which it ment. p. 43.
 ‘ ever was, or can possibly be exprest.
 ‘ *Persona*, and *πρόσωπον*, and *ὑπόστασις*, are
 ‘ all of them Words of another Signifi-
 ‘ cation, a quite different Sense, and ne-
 ‘ ver used by any good Author (unless
 ‘ in very figurative Constructions) in this
 ‘ Signification.”

But for *Person*, in our *Latin* Common-
 Prayer Books, the Word *Persona* is used;
 and in our *Greek* Common-Prayer Books,
 sometimes the Term *πρόσωπον*, and some-
 times the Word *ὑπόστασις*. All which
 shews, that the Word *Person*, as used in
 our Church, does not, nor cannot signi-
 fy an Intelligent Being. And therefore
 I wonder, that Learned Men should ar-
 gue so much, and so vehemently against
 the Use of the Word, from a mistaken
 Meaning of the same. They know this,
 and therefore Dr. Clarke asks, † of what
 Benefit can it possibly be, to ‘ make use of † Com-
 ‘ Words, which have no Signification? ment. p.
 158.

Answ. This is the Mysterious Point of
 this Doctrine, which not being Revealed,
 cannot be explain’d. However, the
 Words *Person*, *Persona*, *Πρόσωπον* or *ὑπό-*
στασις ‘ have some Signification, and do
 denote that Distinction which is between
 Father, Son, and Holy Ghost; whate-
 ver that Distinction be, it does signify
 such a Distinction in the TRINITY, as
 is

is the Foundation of, and is sufficient to sustain the Different Characters, Relations, Properties and Offices which are ascribed distinctly to the Father, Son, and Holy Ghost, in the Sacred Oracles. It signifies, that there is a Distinction between the Father, the Son, and the Holy Ghost, that is more than merely Verbal or Modal, and yet not so great as to make them Three distinct Gods.

Wherefore, when we say, as in the Litany, *O Holy, Blessed, and Glorious Trinity, Three Persons, and One God, &c.* By Three Persons, we mean neither more or less, but Father, Son, and Holy Ghost, as distinguish'd, by the so often mention'd Inexplicable Distinction. Says the Excellent Bishop Dr. *F. Gastril.* * ' I will

* *A Defence of some Considerations, concerning the Trinity, Pr. A. 1698. p. 64.*

' never give myself leave to express my
' Belief of the TRINITY, in any Words
' but what I find in the Scripture, and
' our Publick Ecclesiastical Terms; and
' I think myself oblig'd to explain them
' no otherwise, than by a Denial of all
' those Heretical Opinions, which the
' Catholick Church has constantly re-
' jected; and made use of some Unscrip-
' tural Terms, for no other End, but to
' declare her Rejection of the same: So
' that to any Man that asks me, what I
' mean by Three Persons? I think it suf-
' ficient to say, that I do not mean, *Three*
' *Names, Offices or Relations; Three At-*
' *tributes*

‘tributes or Parts of God; nor Three Infinite Minds, Spirits and Substances; not One Infinite Uncreated Being, and Two Creatures: But something else, which is none of all these, and which I am not able to conceive or express. And I believe there is some such Inconceivable Distinction in the Godhead, consistent with the Unity of God, and the proper Foundation of all those Marks and Expressions of Distinction applied in Scripture, to Father, Son, and Holy Ghost, because, I am persuaded, the Scripture has said so; and neither Natural Reason, nor Catholick Tradition, contradict that Sense I understand Scripture in, upon this Article.”

I have proved, that the Church of *England* does use the Term *Person* in the Orthodox Sense of the Word, making a proper Distinction between Father, Son, and Holy Ghost, and yet not Three Gods. ‘For, * like as we are compelled
‘by the Christian Verity, to acknowledge every Person by himself to be God and Lord; so are we forbidden
‘by the Catholick Religion, to say,
‘*There be Three Gods, or Three Lords.*

* St. 4.
than.
Creed.

I have said, that no Expressions can make this Doctrine plainer than the Scripture Language has made it; and that the Distinction that is in the TRINITY, cannot be expressed by any Words that can
possibly

possibly be Invented by Man. And for this Reason, I conclude, that it is a Difficult Matter, to translate those Terms by which the Antient Fathers expressed this Distinction, and neither Mis-interpret their Words, nor mistake their Meaning.

* *Dyal.*
cum Tryp.
p. 315.
Edit. Geb.

St. *Justin Martyr* * asserts, That the Son is distinct from the Father in these Words, γεννώμενον τῷ γεννῶντι ἀκριβῶς ἑτερον ἐστίν. I think it is a difficult Matter to translate ἑτερον right: If you say means another Person in the Ecclesiastical Sense of the Word; that is not the *English* to it. If you say in Dr. *Clarke's* Sense of the Word; that is neither true, nor the *English* to the Word. If you say, Another Thing in Effect; that Notion cannot take Place here, nor is that the Author's Meaning. If you say, Another Thing only, then you give no determined Sense of the Word; and yet, perhaps, it must be rendered a Thing, whatever that be, and be translated thus:
 ' The Thing Begotten is another Thing,
 ' (whatever that be) in Number from
 ' the Thing Begetting.

† *Commen-*
tary, &c.
p. 43.

Dr. *Clarke* affirms, † *Unus* does not represent Being but ' *Person*, which is always express'd by the Masculine Adjective, and by it only, there being no other Word——by which it ever was, or can possibly be express'd. *Persona* is

‘ a Word of a quite different Sense. And
 ‘ he professes, * If there be any one Pas- * *Ibid.* p.
 ‘ sage in any one Greek or Latin Writer 40, 41.
 ‘ in the World, accurate or inaccurate,
 ‘ wherein the Word [*εἰς unus*] or any o-
 ‘ ther Masculine Adjective, placed abso-
 ‘ lutely without any antecedent Sub-
 ‘ stantive (as *εὐδελς* and *εἰς* are placed
 ‘ in this Text, St. Matt. 19. 17. can pos-
 ‘ sibly signify either Thing or Being, or
 ‘ any Thing else but *Person*; I will ac-
 ‘ knowledge my Explication of this Text
 ‘ to be erroneous.

Ans. I have already produc’d two
 such Passages†; here then I shall only † Chap. 8.
 add one more, *Viz.* a Quotation taken P. 119-12.
 by him, out of *Novatian* ||, who is an || *Comm.*
 accurate Writer, and an Author very P. 155.
 much admir’d by him. *Novatian* writes
 thus, * *Si erat, ut Hæretici putant, Pater* * Cap. 22.
Christus, oportuit dicere ego & Pater, U- *Tertul. O-*
nus Sum.— *Unum Neutraliter positum,* *per. p. 720.*
Societatis Concordiam, non Unitatem Per- *Ed. Par.*
sonæ sonat. Ut merito unum sit Pater & 1675.
Filius, per Concordiam & per Amorem.—
Novit hanc Concordiæ Unitatem & Aposto-
lus Paulus, cum Personarum tamen Distin-
ctione. — Qui plantat & qui rigat Unum
sunt. Quis autem non intelligat, alterum
esse Apollo, alterum Paulum non eundem
atque ipsum Apollo, pariter & Paulum.

The Doctor says, *Persona* does not sig-
 nify Intelligent Agent, he should there-
 fore

fore have translated it *Habit*, or Robe, or Appearance, or Office. But contrary to his Observation, he has render'd both *Unus* and *Persona*, Person, that is Intelligent Being. Now, *Novation* argues, that Christ *Jesus* the Son is not the Father; and therefore *Unus* in the former Part of this Passage, cannot have the same Signification, as *Alterum*, *eundem*, & *ipsum*, have in the End of it. For altho' *Apollos* be one Person, and *Paul* another, and cannot be one and the same Intelligent Being: Yet altho' the Father is not the Son, yet the Father and the Son are one and the same Intelligent Being: For, as the Son is God, and yet not another God distinct from the Father; so the Son is an Intelligent Being, but not another Intelligent Being. Wherefore altho' it may be, according to Grammar, just, yet it is not Orthodox, to translate *unus* here Intelligent Being: It is then my Opinion, that neither *Unus* nor *Persona*, which are used as Synonymous Words in this Place, are to be taken in a strict Sense, but in the Ecclesiastical Sense of those Words; in that Sense that the Father and Son are distinct, are Two, and not One.

Dr. *Clarke's* Translation of the afore-said Passage, runs thus. 'If Christ had been the Father, as the *Hereticks* imagine; he would have said, *I and my Father*
ther

‘ther am One, [*Unus* One Person]. But
 ‘One in the Neuter Gender, [*Unum*,
 ‘One Thing,] signifies Agreement of
 ‘Fellowship, not Unity of Person; so
 ‘that the Father and Son are One Thing
 ‘by Agreement and Love. The Apostle
 ‘Paul also takes Notice of this Unity of
 ‘Agreement, with a Difference of Per-
 ‘sons: *He that planteth*, saith he, *and he*
 ‘*that watereth are One*, [One Thing.]
 ‘Now every Body knows, that yet *Apol-*
 ‘*los* was one Man, and *Paul* another,
 ‘and not *Paul* and *Apollos*, one and the
 ‘same Man,

* *St. Athanasius* gives this Account of his Faith. *πρῶτον εἰς πᾶσι, καὶ υἱόν, καὶ ἅγιον πνεῦμα, τριάδα ὑπεστάτων ἀδίας πα-*
τον ἐχόντων ἡ διαίρεσις, καὶ ἡ ἑνωσις ἀσύγχωτος.
 * *Athana-*
sius de
Sanct. Vir.
Dei para.
Tom. 1.
p. 1029.
Edit. Par.
1627.

Now, if we should translate *ὑπεστάτης* Substance, according to the Primitive Signification of the Word, we should make the Father, Son and Holy Ghost, Three distinct Beings, Three distinct Gods: If Subsistence, the Author of the *Modest Plea*, ‘† will tell us, That there is no
 ‘Difference between Being and Subsistence, but this, that the one is an *English* Word, and the other a *Latin* one;”
 If we render it Person, the Methodists will affirm, That Person is a Separate Intelligent Agent; a Distinct, Real Being; || and that will make a TRINITY of
 Three Gods: If by the Term Person in the

† P. 195.
 || *Ibid.* p. 47, 61.
Reply, p. 218.

* P. 243,
443.

the Theological Sense of the Word, the Meaning of it may be easily mistaken, and the Author of the Reply to Dr. *Waterland's Def.* * will aver, ' that the Word *ὑπόστασις*, in all the Antient Greek Writers, always signifies Singular, or Individual, Identical Substance, and never *Person*, as distinguish'd from Substance, except when the Nature of the Thing spoken of, determinates it otherwise." Wherefore, I think it best, to use the Word *Hypostasis*, as it denotes a Distinction more than Nominal, and less than Essential in the TRINITY: And so render the Passage thus. ' We believe in Father, and Son, and Holy Ghost, a TRINITY of *Hypostases*, having a Distinction, without Division, and a Union without Confusion." St. *Augustin* says, *Plerique nostri qui hæc Græco tractant Eloquio Discere consueverint, πᾶν εἶναι, τρεῖς ὑποστάσεις quod est Latinè Unam Essentiam, tres Substantias, sed—non audemus discere Unam Essentiam, tres Substantias, sed Unam Essentiam vel Substantiam, tres autem Personas, quemadmodum multi Latini ista tractantes, & digni Auctoritate dixerunt, cum alium Modum aptiorem non invenirent, quo enuntia-*

† S. Aug. de
Trin. l. 5.
c. 8, 9. p.
321. Bas.
apud Frob.
1569.

rent Verbis, quod sine Verbis intelligebant. † ' And many of us who treat of these Things in the Greek Tongue, have been used to say, *πᾶν εἶναι, τρεῖς ὑποστάσεις,*

i. e.

‘ *i. e.* One Essence, three Substances;
 ‘ but we dare not say, One Essence, three
 ‘ Substances, but One Essence or Sub-
 ‘ stance, and three Persons; as many of
 ‘ the *Latins*, who, treating of these
 ‘ Things, and worthy of Esteem, have
 ‘ said, when they could not find another
 ‘ fitter Way, by which they might ex-
 ‘ press that in Words, which they did
 ‘ understand without Words. ”

Here then I again say, That it is not
 an easy matter to translate *ὑποστάσεις*, just-
 ly, and yet in an Orthodox Sense. But
 yet I shall observe upon this Passage,

1. That both the *Greek* and *Latin*
 Church did then Unanimously, and U-
 niversally believe a TRINITY in Uni-
 ty, Three in One Essence or Substance.

If you ask, three What?

The *Answer* is best made in the Scrip-
 ture Language, Father, Son, and Holy
 Ghost; and I have proved, that these
 Three differ from one another, as Fa-
 ther, Son, and Holy Ghost, and yet are
 One in Nature and Essence.

2. The Church of Christ did believe,
 that the Distinction between the Father,
 Son, and Holy Ghost, was more than
 that of Three Names, or of some three
 different Ways of the Divine Being, ma-
 nifesting himself towards his Creatures;
 or else the *Greek* Church would not have
 used the Term, Three *Hypostases*, with

H

Respect

Respect to the Father, Son, and Holy Ghost ; and yet that the Difference was not so great, that it made them Three Distinct Gods, or else the *Latin Church* would not have used only the Term *tres Personæ*.

3. The Word *Persona*, is here taken in some Sense of the Word, wherein the Term *ὑποστάσις* had wont to be used ; for which Reason they are not to be translated strictly, but with some Latitude ; and, I think, that no Word in *English*, will better answer them both in this Place, than the Term *Person*, taken in the Theological Sense of the Word. And then St. *Augustin* acquaints us, that
 ‘ They who handle these Matters in the
 ‘ *Greek Tongue*, say, *One Essence, Three*
 ‘ *Hypostases*. Those who treat of these
 ‘ Things in *Latin*, seeing that they can-
 ‘ not find out any other more proper
 ‘ Way in which they can express them-
 ‘ selves, say, *One Essence or Substance,*
 ‘ *but Three Persons*.

Plain, and certain it is, that Disputes may arise and do multiply, concerning the Meaning of these Terms, and therefore I have made as little Use as possible of the same ; because, as Dr. *Waterland* assures us, before either the Term *ὑποστάσις* or *Persona* were talk’d of : ‘ The
 ‘ Common Faith of the Church was all
 ‘ along

‘ along in Father, Son, and Holy Ghost,
 ‘ One God, into which they were Bap-
 ‘ tiz’d.

‘ Dr. *Clarke* complains,* that, in process
 ‘ of Time, as Men grew less Pious, and
 ‘ more Contentious; so in the several
 ‘ Churches, they enlarged their Creeds
 ‘ and Confessions of Faith.

* *Introduc-
 tion to his
 Doctrine.*

Ans. Hereticks were the Occasion of
 it, and therefore no Room to complain.

The Author of the *Modest Plea*, says,
 ‘ † Nor is it possible that there should † P. 44.
 ‘ be in any Substance, a real Distinction
 ‘ Internal and Necessary, and a Sameness
 ‘ or Identity at the same Time, of the
 ‘ same Thing; because it implies this
 ‘ Contradiction, That it is, and is not.

Ans. There may, if it be not in the
 same Respect, and I have proved it from
 Scripture: And I believe it, tho’ I cannot
 explain it. I have prov’d, || that there || P. 45.
 are Mysteries in the Christian Religion:
 And I profess myself to be One of those
 who adore what we cannot comprehend.
 I adore the One Only True and Living
 God: Whom I cannot comprehend. And
 I adore the Holy, Blessed and Glorious
 TRINITY; which I cannot explain.

C H A P. X.

*This following Text of Scripture is
Genuine.*

i St. John, ch. 5. v. 7.

*For there are Three that bear Witness in
Heaven, The Father, the Word, and the
Holy Ghost : And these Three are One.*

* Doctor
Clarke's
Scrip. Doct.
p. 205,
206, 207.
Commen-
tary, p.
206.-213.
Modest
Plea. p.
141, 315,
316, 317.



THE New Methodists affirm,*
1. That this Text, 'ought not
'to have much Strefs laid on it
'in any Controversy.

Answ. 'Tis very strange that we may
not lay some Strefs on a Text, that is
found (for any Thing we know to the
contrary) in all the Bibles made use of
by any Christians, (of what Denomina-
tion soever) in any Part of *Europe*.

There is not any one Person of Note,
that ever objected against it, for 1500
Years after Christ, that we hear of.

Nor has any one Person, that we know
of, produced any one Direct or Positive
Proof, that this so celebrated a Text is
not Genuine. They positively tell us,

2. ' That even in the first *English* Bibles,
' after the Reformation, in the Time of
' *Henry* the VIIIth, and *Edward* the VIth,
' this Text was Printed in a different
' Character,

‘ Character, to signify its being wanting
‘ in the Original; which Distinction
‘ came afterwards to be neglected. ”

Answ. I have had an Opportunity only to consult 4 or 5 of those Bibles.

But this Distinction is not observ’d in *Tindale’s New Testament*, Printed in King *Henry’s* Time, *A. D.* 1536.

Nor in *Tindale’s Bible*, Printed in the Year 1549, in *K. Edward’s* Reign.

It is indeed observ’d in *Matthæw’s Bible*, Printed *A.* 1551. and in one Printed *A. D.* 1566.

And this Distinction was justly Neglected afterwards. Namely, in the Year 1583, &c. They say,

3. That altho’ it be said, that this, has been found in a Manuscript in *England*; yet ‘ *Erasmus* himself, who is ‘ the only Person that mentions it; declares at the same time, that he did ‘ not believe there was any such Thing.

Answ. This Text is in *Erasmus* his Edition, Printed *A. D.* 1522. And his Note upon the Place, does not there declare any such Thing, but only that he suspected that the *British M. S.* was corrected by the *Latin Copies*. * There was then a *M. S.* wherein this Passage was inserted in the Body of the Text, altho’ that *M. S.* be now lost. They add,

* *Annot. in*
1. Ep. S.
Johan. c.
5. v. 7.

4. That Dr. *Mills* observes, 'That no Body could ever find in the *Vatican Library*, any *M. S.* which had this Text.

Answ. F. *Amelotte* (says Mr. *Martin*) * has assured us, That he saw this Text in the 'most Antient Manuscript in the ' *Vatican Library*.

* *Examination, &c.*
p. 98, 99.

Here then we have an Account of another, and that a very Antient *Greek Manuscript* that has this disputed Text in it. But they are Positive,

5. That it does not appear with 'any Certainty, to have ever been found in 'any Manuscript Copy, of the Original *Greek* at all.

Answ. This Famous Text is in an Antient *Greek Manuscript* at *Berlin*. †

† Mr. *Martin's* *Genuineness of this Text.* p. 115.

And this disputed seventh Verse, is found in the Body of the Text, in a *Greek Manuscript* of the *New Testament*, in the Library at *Dublin College*, suppos'd to be 5 or 6 Hundred Years old ||.

|| *Ibid.*
p. 155,
&c.

And these are Positive and Invincible Proofs of the Genuineness of this Sacred Text; and utterly subvert all that the *New Methodists* have advanced against it.

Now these *Manuscripts* being Older than the Invention of the Art of Printing amongst the *Europeans*, do incline one firmly to believe, that those who, at the first, printed the *Greek Testament* with this Text in it, did not do it with-

out

out the Authority of some *Greek Manuscripts*. But they imagine,

6. ' That an unprejudic'd Reader
' would presently guess, from the Mar-
' ginal Note in the very *Complutensian*
' Edition itself, that the Editors put in
' this Text upon the Authority of *Tho-*
' *mas Aquinas*.

Answ. There were then *Greek MSS.* which had this Text in them; and therefore I think it more Reasonable and Just to conclude, That they did not insert this Passage into the Body of the Text, without the Authority of some *Greek Manuscripts*. Besides, the *οἱ τρεῖς εἰς τὸ ἓν εἰσιν*, in the 7th Verse of this Edition, this does not answer exactly to, the *Hi tres unum sunt*, in *Thomas Aquinas*; and this is a good Argument, that it was retain'd, not upon the Authority of *Thomas Aquinas*, but of some Antient *M. S.*

Mr. *Martin* informs us, * That Cardinal *Ximenes*, with immense Care and Charge, collected all the *MSS.* he could find, in order to have a correct Bible printed in several Languages; and that of the *New Testament* was finish'd, *An. Dom.* 1514, but did not appear in the World till some Time after.

* *Genuin:*
&c. p. 79.

Now I'll venture to suppose, (which is no extraordinary Supposition) that this Text was in some one of those Manu-

scripts. And then it will follow, that there was one *Greek M. S.* in *Britain*, another in *Italy*, another in *Germany*, another in *Ireland*, and another in *Spain*, in all which was found this controverted Text.

And *Robert Stephens* printed, with a great deal of Care and Exactness, the *New Testament in Greek. A. D. 1546, 1549, 1550, 1551.* And this Text was inserted in his *Greek Testament* upon the Authority of at least two Manuscripts: So that there has been seen, at least, seven *Greek Manuscripts* with this Verse in every one of them. But *Dr. Clarke* objects, *

* Doctor
Clarke's
Letter to
Dr. Wells,
p. 43, 44.
See also
Modest
Plea. p.
316.

7. That *Stephens* had but seven Manuscripts of *St. John's Epistles*, and that it is a Mistake to think, that he inserted this Celebrated Text upon the Authority of any one of them.

Ans. 1. The Learned and Faithful *Mr. Stephens* had, at least, 9 Manuscripts by him of *St. John's Epistles*: And therefore, if the Copies referr'd to, by *Mr. Stephens*, in the Margin, imply (as *Dr. Mills* and *Dr. Clarke* after him, would have it) that this Text was wanting in those Seven Manuscripts, it will, however follow, that it was in the other Two Manuscripts, which is enough. †

† Mr. Martin's
Dissertation.
p. 60. &c.
Exam. p.
85. &c.
92, 93.

2. *Mr. Martin* very Learnedly and Ingeniously observes, That the *Obelus* set over these three Words in the 7th Verse,

ἐν τῷ ἑρπυλῶ, does not cut off the whole Verse ; for then it would have been set at the Head of this Verse, and the Semi-circle at the Close, or after x, which begins the 8th Verse : But the *Obelus* is, and ought to be set at the Head of those three Words, in the middle only of the Verse, and a small Parenthesis is added after ἑρπυλῶ, which demonstrates, that only those three Words were wanting, but not the rest of the Verse, in those Manuscripts described by their proper Numeral Letters. And Mr. *Stephens* expressly declares, ‘ That he had some Manuscripts of the most venerable Antiquity ; and that he had absolutely put nothing into the Edition which he could not justify by divers of his Manuscripts, and those the best. ’

And this Passage, says *Beza*, in his Annotations upon the Text, ‘ is in some Antient Manuscripts of *Robert Stephens*. †

* Mr. Mar. Gen. p. 87.

And this express and positive Evidence touching a Matter of Fact, is of more Weight than all the Critical Observations of the New Methodists.

Moreover, in the 8th Century, the Latin Bibles were corrected in the time of the Emperor *Charles the Great*. And *F. Simon* says, || That this Passage is extant in a Copy written eight Hundred Years ago, in the time of *Lotharius II.*

† Cr. Hist. of the N. Test. p. 2. p. 8. p. 3. p. 80.

tran-

transcribed, as he supposes, from that under the Emperor *Charles the Great*.

Now this is one of the most Antient *Latin Manuscripts* of the *New Testament*, that is extant; and it is a very good Testimony that this Text is Genuine, because *Charles the Great* his Bible was Corrected, says *F. Simon*, by the *Greek* and *Syriack* Copies.* But the New Methodists say,

* *Ibid.* p.
79.

8. ' That the Author of the Book, *de Baptismo Hæreticorum*, (allowed to be ' Contemporary with *Cyprian*) cites the ' Words before and after, but not this ' 7th Verse.

Ans. But what they alledge in this Case, is not strong enough to support so Momentous a Conclusion; for this Antient and Judicious Author did not omit this Text, because it was not Genuine, but because it was nothing in the World to his Purpose, who was only treating of the several Sorts of Baptisms: For it was in the *Latin Bibles* of those Times, as will be prov'd by and by. But our Adversaries urge,

9. ' That it was never cited by any ' *Greek Father* (in any Genuine Work) ' in the whole *Arian Controversy*, before or after the *Nicene Council*.

Ans. I. That Controversy was not about the TRINITY, wherefore it's no Wonder,

Wonder, that it was not very often quoted by them.

2. In the Reign of King *Hunerick*; * there were assembled together 400 Bishops at *Carthage*, A. D. 484, and they appointed four of them to draw up a Confession of Faith, which was presented to the King by ten of them: And in this Confession they say, ' That it may appear ' more clear than the Light, that the ' Holy Ghost is of the same Divinity ' with the Father and the Son; it is ' proved by the Testimony of St. *John* ' the Evangelist: For, he says, *There are Three which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* †

* *Evagr. Scholast.*
lib. 3. c. 20
c. 14. *Victor Vi-*
tenf. de Perſec. A-
fric. lib. 2. in *Bib-*
lioth. Patrani.
Tom. 8. p. 636.
Ed. Lugd. 4.
1677.

† *Mr. Mar-*
tin's Dis-
ſertatione,
p. 36, 37,
38.

Now, altho' these were not *Greek Fathers*, yet here this Text is directly and evidently cited in the *Arian Controversy*; and argues that it was in the Old *Italick* Version above 1200 Years ago: For that was the Version that was then generally made use of; and if it had then been wanting in the *Greek Testament*, they would have scarce inserted it, with so much Assurance, in a Confession of Faith presented to an *Arian* King, upon a very solemn Occasion. This is a Testimony of some Weight.

And

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And there is a Dialogue, which is written in *Greek*, and printed with *St. Athanasius's Works*, and was composed, says *Mr. Martin*, when the Dispute with the *Arians* was hot in the *East*; and this

* *Dissert.*

p. 80, 81, 82.

Writer says, * 'We obtain Remission of Sin by Baptism, in the Form of which Baptism, are named, the Father, the Son, and the Holy Ghost; and *St. John* hath said, *These Three are One.* †

† *Disput.*

cont. *Arian.* Tom.

2. p. 229.

Ed. *Bened.*

This then is a good Evidence, and very much to our Purpose; and the last Words cannot allude to the eighth Verse, because in all the *Greek Copies* it is not written, *These Three are One*, but always *these Three agree in One.* εἰς τὸ ἐν εἶσι.

The Enemies to this Text urge against us further,

10. That it was wanting in all, 'even the *Latin Copies*, both before and after *Cyprian's Time*.

Answ. The Old *Italick Latin Version* was a Verbal Translation of the *Greek Testament*, and it was very Antient; so it was generally made use of in the *Western Church*, until about the Beginning of the 7th Century. ||

|| *F. Simon's*

Crit. Hist.

Part 3. p.

20. 78.

And this Verse was in this *Italick Version*, which was the most Antient Version of the *New Testament*; and is a concluding Argument, that it was originally in the Original *Greek Testament.* Ter-

tullian

tullian lived in the Second Century, and in his Treatise against *Praxeas*, Chap. 25. says, ' *Jesus* said of the Holy Ghost, ' *He shall take of Mine*, as he had taken ' of the Father; and thus the Conne- ' ction of the Father with the Son, and of ' the Son with the Holy Ghost, causeth ' these Three to be united together; the ' which *Three are* [Unum.] *One Thing*, ' not [Unus] *One Person*; as it is said, ' *I and my Father are One.* *

Now the Words *Qui tres Unum sunt*, are manifestly the same with the Words of St. *John* †; and, I think, prove that this Verse was in the *Italick* Version in the Second Century, and was referr'd to, in this Place, by *Tertullian*. And by the Bye, I also think that *Unus* One, does not signify One Person, in the common Use of the Word, but according to the Ecclesiastical Sense of the Word; for, otherwise, it will not be true that they are not One.

And it cannot, with any Certainty, be affirm'd, that *Tertullian* had not this Text in View, because he uses no Mark of Quotation; for this was a Thing common amongst the Fathers.

Thus St. *Cyprian* refers to this Text, without any Mark of Quotation in his 73d Epistle to *Jubaianus*.

And it is plain, that he there does refer to this Text, because in his Treatise
of

* *Adv.*
Prax. c. 25.
p. 515.
Ed. *Par.*
† *Mr. Martin's Dis-*
sert. p. 48.

NO The Scripture DOCTRINE of the

of the Unity of the Church, he produces this Passage as the Words of St. *John*. And,

It is very Evident that St. *Cyprian*, in the third Century, quotes this Verse; his Words are these, 'Our Lord saith, 'I and my Father are One; and again it 'is written, of the Father, the Son, 'and the Holy Ghost, and these Three 'are One. *

* *De Unit.*
Eccles. p.
78, 79.

But the Methodists press us with the Testimony of *Facundus*, who lived two Hundred Years after St. *Cyprian*; but positively affirms, That what *John* the Apostle says, v. 8. *Of the Spirit, of the Water, and the Blood*, the Blessed *Cyprian* understood to be meant, of the *Father*, the *Son*, and the *Holy Ghost*. †

† *Biblioth.*
Patrum.
Tom. 10.
p. 6.

Ans. *Facundus* might be mistaken, and then his Evidence is but of very small Account: And that he was liable to Mistakes is certain; for, he says, 'By 'the Spirit,' is meant the Father; which is a Mistake, which the Learned and Judicious St. *Cyprian*, I believe, was not guilty of.

And, I think, it is certain that he is Mistaken, because *Fulgentius*, an *African* Bishop, and who lived some time before *Facundus*, in the Beginning of the 6th Century, says, 'The Father is one, the 'Son another, and the Holy Ghost another; distinct, I say, as to their Persons; but

not distinct as to their Nature: And for this Reason 'tis said, *I and the Father are One*; the Word *One* respects the Nature, the Term *are* denotes the Persons: In like manner, 'tis said, *There are Three which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* *

* M. Mart.
Genuin.
p. 45.

And St. Fulgentius says, 'This, the Blessed Martyr St. Cyprian has, withal, acknowledged, writing in his Epistle concerning the Unity of the Church, it is written, of *the Father, the Son, and the Holy Ghost, that these Three are One.* †

† Dissert.
p. 47. Fulg.
Respon.
cont. Ari-
an. in Bibl.
Patrum.
Tom. 9.
p. 41.

St. Fulgentius does not repeat the Passage from St. Cyprian, upon his arguing from the 8th, but the 7th Verse, which sufficiently proves, that St. Cyprian refers to the Text in dispute, and that it was in the Copies of the *New Testament*, before, and in, as well as after his Time.

But the New Methodists speak Positively, 'That the Testimony of *Fulgentius*, proves only, that this Text— began to come into the *Latin Copies*— about the Beginning of the 6th Century. I

Reply, This is a very poor Evasion; for it was certainly in the *Latin Copies* long before this Time: The Truth of which will further appear by the following Authorities.

St.

St. *Jerome* at the close of the fourth Century, revised the then Common *Latin New Testament*, which, at that Time, was greatly corrupted in several Places; and corrected the same by the *Greek Copies*. *

*Ep. Beat. Hier.
ad Damas. Papam in
quat. Evangelistas &
Prolog. in Sept. Ep.
Canonicas. In Ca-
talog. Scriptor. Ec-
clesiast. ad finem.
Tom. I. p. 196.
Franc. 1684.

And in his Preface to the Seven Canonical Epistles, he complains of unfaithful Translators, for inserting in this Place, *only*, these three Words, *Water, Blood and Spirit*. He adds, (*Et Patris, Verbiq; ac Spiritus Testimonium omittentibus, in quo maxime & Fides Catholica roboratur: Et Patris, & Fili, & Spiritus Sancti, Una Divinitatis Substantia comprobatur.* (That is) ‘And omitting
‘ the Testimony of the Father, and the
‘ Word, and the Spirit, in which, both
‘ the Catholick Faith is chiefly con-
‘ firm’d; and the one Substance of the
‘ Divinity of the Father, and the Son,
‘ and the Holy Ghost is prov’d.”

And this is a Direct and an Authentick Proof, that this Text was then in some Copies; and ought to have been in all the rest. †

† Biblioth.
Patrum.
Tom. 5.
p. 729.

And *Vigilius* of *Topsum*, who liv’d in the same Age with St. *Jerome*) in a Treatise against *Varimadus* an *Arian*, has this excellent Passage, *Viz.* ‘If they,
‘ *i. e.* the *Hereticks*) urge against you,
‘ these Words of the Son of God, *The*
‘ *Father*

‘ *Father is greater than I*: Answer, The
 ‘ Father is Greater than the Son con-
 ‘ sider’d as Man, having taken Humane
 ‘ Nature upon him; but the Son is E-
 ‘ qual to the Father, in his Divine Na-
 ‘ ture; according to what he has said,
 ‘ *I and the Father are One*: Agreeable
 ‘ to which, is that which St. *John* has
 ‘ said, in his *Epistle* to the *Parthians*:
 ‘ There are Three that bear Record in
 ‘ Earth, &c. and Three that bear Re-
 ‘ cord in Heaven, the Father, the
 ‘ Word, and the Holy Ghost. * ”

St. *Eucherius*, † (who flourish’d
 in the Beginning of the Fifth
 Century, has quoted the two fa-
 mous Passages in the 5th Chap.
 of the 1 Epist. of St. *John*, both
 that of the Three Witnesses in Earth, and
 the Three Witnesses in Heaven, saying,
 (as to the TRINITY) ‘ We read in St.
 ‘ *John*’s Epistle, *There are Three which*
 ‘ *bear Record in Heaven, the Father, the*
 ‘ *Word, and the Holy Ghost*: And there
 ‘ *are Three that bear Witness in Earth,*
 ‘ *the Spirit, the Water, and the Blood.* ”

Now these two Texts being here quo-
 ted together, St. *Eucherius*’s Evidence is
 considerably the stronger, for the Con-
 firmation of what I am contending for;
 that this 7th Verse was in the Antient
 Copies of the *New Testament*.

I

Now

* Mr. Martin’s
Genuine, &c. p. 35.
 36.

† *Euch. de Form.*
Spirit. c. 11. § 3.
in Bibl. Patrium.
 Tom. 6. p. 838.

Now here I shall add no more Authorities, save only One. But that shall be, that New but very valuable Testimony of *Cassiodorius*, that Learned and Pious Roman. Now, *Cassiodorius, Complexiones in Epistolas, & Acta Apostolorum, & Apocalypsin*, was a Piece that was given up as irrecoverably lost, but was lately found at *Verona*, and publish'd at *Florence*, from a very Antient Manuscript, by *Scipio Maffei*, A. D. 1721. This Excellent Author's Design, in this Book, is to discover the true Meaning of the Sacred Oracles.

* Pref.
P. I.

And his Method is, not to Discuss (as he says *) every Word; but to set down some *Verses*, or some Part of a *Verses*, with an *& cetera*, or *& sequentia*, and the like; and then to explain the same, together with some of the following *Verses*.

And in his Interpretation of the Sacred Texts, he sometimes makes use of the Words of Scripture which occur in some of those *Verses* which he is explaining: And thus expounding that Portion of Scripture, *Rom. 9.* from v. 1. to v. 14. he inserts that Invincible Proof of our Saviour's Real Divinity, thus,
 ' Ex quibus Natus est, secundum Carnem.
 ' Dominus Christus, *Qui est super Omnia.*
 ' Deus Benedictus in *Secula*. Of whom
 ' as concerning the Flesh, the Lord Christ

was

‘ was born, *Who is over all, God Blessed for ever.*

And this Noble *Italian** (who flourish’d at the Beginning of the Sixth Century) explaining the fifth Chapter of *John’s* Epistle to the *Parthians*, (as he calls it) from v. 1. to v. 9. † when he comes to 7, and 8. he does thus Paraphrase those two Verses. ‘ *Cui rei testificantur in Terra, tria Mysteria; Aqua, Sanguis, & Spiritus: Quæ in Passione Domini leguntur, impleta; in Cælo autem Pater, & Filius, & Spiritus Sanctus; & hi tres Unus est Deus.* ‘ To which Thing, [Namely, ‘ *That Jesus is the Christ, &c.*] There are three Mysteries which bear Witness in Earth; *Water, Blood and the Spirit*: Which we read fulfill’d in the Passion of the Lord: And in Heaven, ‘ *the Father, and the Son, and the Holy Ghost*; and these Three is One God.’

The Transposition of the Verses is not Unusual. And this Antient Writer does Interpret the *Et hi Tres Unum sunt* (in *St. John*, And these Three are One:) By, *Et hi Tres Unus est Deus*, (And these Three is One God.)

Here then we have a clear Evidence, That the Disputed Text was in the *New Testament*, not only in *Africa*, but also in *Italy*, above Eleven Hundred Years ago.

* Du-Pin:
Ecclef.
Hist Vol.
5. p. 43.
Lon. 1697.

† P. 124,
125.

For, as *Cassiodorius's* Paraphrasing the other *Verse*, is a plain Proof, that it was then in the *New Testament*: So his Interpreting the *Verse* in Dispute, is a plain Demonstration, that it was then in the Body of the Text; for, otherwise, we should not have had his Interpretation of it. And if we compare the Texts of Scripture, quoted by this Excellent Author, we may perceive, that he did neither make Use of the now Vulgar *Latin Testament*, nor *St. Jerome's*; for the Version he makes Use of, is very Different both from the Vulgar *Latin Bible*, and from *St. Jerome's Bible*: Hence I infer, that our Author made Use of an *Italick* Version more Antient than *St. Jerome's Bible*; and consequently, that this Seventh *Verse* was in *St. John's* Epistle, thirteen Hundred Years ago.

And, for as much as *Cassiodorius* was very Learned, and had taken a great deal of Care and Pains to understand the Holy Scriptures; I think it is no unfair *Postulatum* to suppose, that he had consulted the most Antient, Correct, and Authentick Exemplars, that were then in the *Roman Church*: And from hence I conclude, That this Controverted Text was in the Old *Italick* Version. Q. E. D.

Dr.

Dr. Clarke, says, * That the Sense of the Apostle is Compleat without this Seventh Verse. * Script. Doct. p. 206.

Ans. And so it is with it.

And as, it was never objected, that we hear of, that this Text was spurious and Interpolated, for many Hundred Years after it had been quoted by several very Ancient Authors, already produc'd: So the Expressions in this Text, are all of them 'in the Style of St. John, and have a Perfect Connection with that which goes before them, and with that which follows after them. The preceding Verses relate to the Person of *Jesus Christ*, and his Dignity, as the *Messiah* and Son of God; and the Words of the Seventh Verse Confirm those great Truths, before related, by the Deposition of Three Witnesses, *the Father, the Word, and the Holy Ghost*. To these Three Witnesses, from Heaven, are joyn'd in the following Verse, Three Witnesses in Earth, *the Spirit, and the Water, and the Blood*.' The Words are very strictly, and very justly 'connected; and one Verse exactly answers to the other: There is the same Testimony throughout, the same Number of Witnesses. A Distinction, and an Opposition of the Places where they are. The Three Witnesses of the eighth Verse are in

1 3

Earth,

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Earth, and the Three Witnesses of the Seventh Verse are in Heaven: And the eighth Verse, where the *Three that bear Witness in Earth, agree in One*, refers us back to the Seventh Verse; where the *Three that bear Record in Heaven*, are declar'd to be *One*. *

* M. Martin's *Dissert.* p. 2, 3.

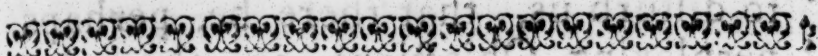
† Doctor Clarke's *Script. Doctrine.* p. 106, 107.

Lastly, The New Methodists send us to Mr. Emlyn's Enquiry into this Text, 1 John 5. 7. †

Ans. And I remit them to Mr. Martin's *Crit. Dissertations* upon this Text, and his Examination of Mr. Emlyn's Answer to his *Dissertation*. Printed at London. 1719. And to his *Genuineness of the Text of the first Epistle of St. John. Ch. 5. v. 7. &c.* Translated from the *French*, and Printed at London, A. D. 1722.

CHAP.





C H A P. XI.

*Remarks upon some Particular Notions
and Assertions of the New Me-
thodists.*



R. Clarke Observes, * ' That it
' is one of the certaineft and
' moft Evident Truths in the
' World, that fomething ---
' has really Exifted from all

* *Demonft.*
of the Be-
ing and
Attributes
of God.
p. 10.

' Eternity ——— and yet, as to the Man-
' ner how it can be, there is nothing in
' Nature more Difficult for the Mind of
' Man to conceive, than this very firft
' Plain and Self-evident Truth. ———
' The Ufe, *fays he*, I would make of
' this Obfervation, is this: That fince
' all Queftions concerning the Nature
' and Perfections of God, or concerning
' any Thing to which the Idea of Eter-
' nity or Infinity is joyn'd; tho' we
' can, indeed, demonftrate certain Pro-
' pofitions to be true, yet it is impof-
' fible for us to comprehend, or frame
' any Adequate or Compleat Ideas of
' the Manner how the Things fo De-
' monftrated can be: Therefore, when
' once any Propofition is clearly De-
I 4 ' monftrated

‘ monſtrated to be true ; it ought not
 ‘ to diſturb us, that there be, perhaps,
 ‘ perplexing Objections on the other
 ‘ Side, which for want of Adequate I-
 ‘ deas of the Manner of the Exiſtence
 ‘ of the Things Demonſtrated, are not
 ‘ eaſy to be cleared.

This Obſervation is juſt, and Conſe-
 quently, we have good Reason to re-
 main ſtedfaſt in our Faith, altho’ Men
 of great Learning and Subtilty can raiſe
 ſome very artful Objections againſt our
 Scripture Doctrine of the TRINITY.

Because I have prov’d from Reason,
that there is a God, and from Scripture,
 that there is a TRINITY, *Father, Son,*
and Holy Ghoſt. I have proved from the
 Sacred Oracles, that there is a manifeſt
 Diſtinction between theſe Three ; and
 have demonſtrated, that the *Father is*
God, the Son God, and the Holy Ghoſt
God. And yet I have alſo evidently
 made it out, that this Diſtinction is not
 ſo great, but that the Father, Son, and
 Holy Ghoſt, are but *One God* ; the One
 God of Chriſtians.

* *Reply to*
Dr. Wat.
Defence.
P. 433,
434.

2. It is ſaid, That Dr. *Clarke’s* ‘ Scheme
 ‘ —being * eaſily expreſſed in the very
 ‘ Words of Scripture, and containing in
 ‘ it no Contradiſtion to Reason, is not
 ‘ liable to the ſame Difficulties, with
 ‘ Dr. *Waterland’s*, who never ſo much
 ‘ as once attempts to expreſs his in Scrip-
 ‘ ture

ture Words; (as a Scripture Doctrine, it were reasonable to expect, might possibly have been expressed) &c.

Now the New Methodists maintain, * 'That there is one Supreme Cause, and Original of all Things, the Supreme Person of the Father, who, alone, is, in the highest, strict, and proper Sense, absolutely Supreme over all: Self-existent, Self-sufficient, Unoriginate, Underived, Unbegotten, Independent. With this First and Supreme Cause, or Father of all Things, there has existed from the Beginning, a Second Divine Person, which is his Word, or Son, Inferior and Subordinate to the Father in Nature, Authority, Dominion and Worship. With the Father and the Son, there has existed from the Beginning, a Third Divine Person which is the Spirit of the Father, and of the Son; which Holy Spirit, as he is subordinate to the Father; so he is also in Scripture, represented, as Subordinate to the Son, both by Nature, and by the Will of the Father; excepting only, that he is described as being the Conductor and Guide of our Lord, during his State of Humiliation here on Earth.'

* Dr. Clarke's
Scrip. Doctrine, Part
2. p. 209. &c.
Prop. 1, 7, 9, 5,
2, 3, and 42.
Reply to Dr. Waterland. p. 150, 173,
270, 271, 346.

Now

Now this, the TRINITY of the New Methodists, is very far from being expressed in Scripture Words.

And, I believe, that such a TRINITY of three Distinct Intelligent Beings, the Supreme Person of the Father, and another Subordinate Inferior God, and another Distinct Inferior Divine Person, has no Foundation in the Sacred Oracles, nor was ever before taught by any Particular Church of Christ, in any Age of the Christian Church, in any Part of the World.

And, Supreme Person of the Father, is no Scriptural Expression. Nor is there such a Thing as the Supreme Person of the Father, as it signifies an Intelligent Agent, Distinct from the Son, and the Holy Ghost. For, altho' the Son be an Intelligent Being, yet he is not another Intelligent Agent, Distinct from the Father as God, and the same is true of the Holy Ghost; for, * *Father, Son, and Holy Ghost, are God: And God is One.* Gal. 3. 20. *¶, Unus, One One Divine, Intelligent, Necessarily Existing Being.*

* Zech.
14. 9.

3. These Learned Divines say, That the Supreme Person of the Father, is Self-existent, Self-sufficient, Unoriginate, Underived, Unbegotten and Independent.

Here are such an Unnecessary Number of Ambiguous, and Unscriptural Terms,

Terms, as are exprefly condemn'd by Dr. Clarke. *

And if by Self-existent, they mean Unbegotten; and by Unoriginate and Underiv'd, they mean Necessarily Existing: Then, if they had faid only, the Father is Necessarily Existing, Self-fufficient, Unbegotten, and Independent: This Article would have been lefs clogged with hard Words, and better understood.

4. The New Methodifts frequently and induftrioufly inculcate, that there is *One Supreme God*, and that the Person of the Father is that *One Supreme God*. †

‘ Dr. Clarke fays, the Word Θεός, *God*, has in Scripture, and in all Books of Morality and Religion, a Relative Signification; and not, as in Metaphyfical Books, an Absolute One. And when fpoken of the Father himfelf, is never intended, in Scripture, to exprefs Philofophically his Abftra& Metaphyfical Attributes; but to raife in us a Notion of his Attributes relative to us, his Supreme Dominion, Authority, Power, Juftice, Goodnefs, &c. When God the Father is defcrib'd in the loftieft manner—— *Rev. 1. 8. He which is, and which was, and which is to come*, thefe Words are ufed only as a —— Natural Foundation—— of his being

* Doctor
Clarke's
Script.
Doct.
p. 397.

† Replyer
Pref. p. 14.
B. p. 6. &c.

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† Reply to
Mr. Nel-
son, p. 234
and 284.
Scrip. Doct.
p. 264.

‘ ὁ παντοκράτωρ, Supreme Governour over
all. †

‘ Now, I say, in the First Article of
our Belief, we profess our Faith, *in God
the Father*, παντοκράτωρ; and the New Me-
thodists, to serve a Turn, by a little Ar-
tifice, do frequently and disingenuously
translate ὁ παντοκράτωρ, the Supreme Go-
vernour, and Supreme over all, * which
signifies only, Omnipotent; or, as it is ren-
der’d in *English* in our Creed, Almighty.

* Ibid. Re-
ply. p. 191.

And they likewise, to serve an Hypo-
thesis, render ὁ Θεός, the Supreme God;
* and ὁ Θεός τῶν ὅλων, || the Supreme
God, instead of God, and the God of
the Universe; and their Books abound
with such corrupt Translations. But I
proceed and affirm,

* Ibid.
|| Ibid.
p. 148.

That the Word God does denote and
signify, that Divine Being, whose Es-
sence is Eternal and Immutable, and
Necessarily Existent. That it does sig-
nify ‘in the Theological Sense, (says
the *Modest Pleader*) * not the Essence or
‘ Substance of God, but the Person, *i. e.*
‘ the Intelligent Being, who by his Es-
‘ sence, is in himself absolutely a Perfect
‘ Being; and by his Dominion, Power,
‘ and Authority, is the God and Father
‘ of all.’ And, I say, the inspir’d Scrip-
tures do no where Teach, that there
is One Supreme God. And I have pro-
ved from Reason and Scripture, that
there

* p. 160.

there is but One God. (Chap. 3.) * and * p. 28.
 therefore there cannot be One Supreme
 God, and another Inferior God. And
 yet that there is One Supreme God, is
 what these Learned Divines do indefa-
 tigably labour to prove throughout all
 their Pieces; and the main Force and
 Substance of their Reasoning is contain'd
 in these Syllogisms, urged by the Re-
 plying. †

† Preface
 p. 10, 11.

‘ He, [*i. e.* that Intelligent Being] who
 ‘ is, alone, the one Supreme Governour of
 ‘ the Universe; is, alone, the One Su-
 ‘ preme God.

‘ But the Father is, Alone, the One
 ‘ Supreme Governour of the Universe.

‘ And this latter Proposition is thus
 ‘ prov'd, He, [*i. e.* that Divine, Necessa-
 ‘ rily Existing Being] who never acts in
 ‘ Subjection to the Will of any other Per-
 ‘ son [*i. e.* Intelligent Agent] and every
 ‘ other Person whatsoever, always acts in
 ‘ Subjection to his Will, is, Alone, the One
 ‘ Supreme Governour of the Universe.

‘ But the Father, [*i. e.* the Supreme
 ‘ Person of the Father] never acts in
 ‘ Subjection to the Will of any other
 ‘ Person; and every other Person what-
 ‘ soever, always acts in Subjection to his
 ‘ Will. Therefore, &c.

I Reply. There is not One Divine Being
 who is Supreme Governour of the World,
 and another Divine Inferior Being, who
 is

is a subordinate Governour of the Universe, and Accountable to the Other supreme Monarch.

Nor is there any such a Thing as the Supreme Person of the Father.

Nor is the Son a Person, that is, an Intelligent Being, Distinct from the Father. As I have before proved.

And He, (that Divine Intelligent Being) who is the Supreme Governour of the Universe, is (as I have before demonstrated) Father, Son, and Holy Ghost. Who are but One, and not Three Distinct Intelligent Agents; and thus all those fine Syllogisms are spoiled, and become meer Paralogisms; and the Arguments downright Sophistry, but easily unravell'd.

I do not charge the Methodists with making Three Gods; for, they do not profess to believe, that the Holy Ghost is God: But I charge them with Polytheism, the worshiping of Two Gods.

You reply, That you do not make Two Supreme Gods. *

* *Replyer,*
p. 197,
306.

We do not charge you with making Two First Causes: But One Supreme God, and one Inferior God. Now, two Gods is that which Reason contradicts, Scripture condemns, and all True and Orthodox Christians do, and ever did, expostulate against.

‘ But you insist upon it, and add, One
‘ God, of and from whom are all Things,
‘ and

‘ and One Lord (tho’ he is sometimes
 ‘ stiled God) by, or through whom are
 ‘ all things, ought never to be stiled Two
 ‘ Gods, because they are not two First
 ‘ Causes.— If, notwithstanding This,
 ‘ you will needs have them to be Two
 ‘ Gods; your Objection is not against
 ‘ me, but against the Evangelist and the
 ‘ Apostle. *

* *Repljer,*
 p. 196,
 197.

I Answer, You should have taken a great deal of Care, that this were True, for fear, lest being False, it should also prove to be Prophane.

The Father the First in the Adorable TRINITY, is by way of Eminence, stiled, the God, the True God, the Only True God; not only in Opposition to all False Gods, but also to distinguish him from the Son, the Second in the Blessed TRINITY; because the Father is the Fountain of the TRINITY: But not to exclude the Son from being Truly and Essentially God: It is to exclude the Son from being the Father, but not from being God. And therefore, when St. Paul says of Jesus Christ, there is *One Lord*, as that does not exclude the Father from being also Lord; so when of the Father, he says, there is *One God and Father of all*: Neither does that exclude the Son from being truly God, 1 Cor. 8. 6. *Epb. 4. 5, 6.* For although in these Texts, the Father as
 Father,

Father, is manifestly distinguish'd from the Son as Son, yet he is not distinguish'd from him as God. For, I have proved, that the Father, Son, and Holy Ghost, are but One God only.

5. The New Methodists affirm, That
 * Reply, * the Son was begotten by the Will,
 &c. p. 251, the Free Will, and free Choice of the
 252, 273. Father.
 Modest Pl.
 p. 267.

Now this is a Proposition impregnated with several Consequences of very great Moment, and very Obvious: And therefore it is not to be admitted without evident Proof. And this Doctrine is not any where expressly taught in the Holy Scriptures.

† Rep. to
 Mr. Nelson
 p. 113,
 114.

Dr. Clarke says, † 'The Scripture has no where, indeed in express Terms, declar'd the Generation of the Son to be by the Will of the Father; yet it does so by plain Consequence.'

Well, I allow a Necessary Consequence, from a plain Text of Scripture, to be an evident Proof from Scripture.

Dr. Clarke proceeds, and Asserts, that this Point is proved: 'When our Lord says concerning himself, St. John 5. 26. *As the Father hath Life in himself, so hath he given to the Son, to have Life in himself.*

But, I Answer, 'It seems, (as Dr. Clarke himself owns ||) from the foregoing v. 21, and 25. That the Word
 † [Life,]

|| Scrip.
 Doct. p. 87.
 137.

‘ [Life] here signifies, the Power of raising the Dead.’ And if so, it will follow that this Text is nothing to his Purpose: And I am of an Opinion, that he will never be able to prove this Point from the Holy Scriptures.

The Learned Replyer does teach, that there cannot be any ‘Change so much as even of a Mode of Existence, in the ‘Unchangeable Self-existent God.*

* Reply.

If this be so, methinks it will hence follow, that the Father was always Father, the Son always Son, and the Holy Ghost, always Holy Ghost: Since every one is God, and there can be no Change in God. Wherefore, as the Son and Holy Ghost are Co-essential with the Father as God; so they have Co-existed with him as Father, and that from all Eternity.

p. 270,
271, 277.

But as to the Eternal Generation of the Son of God, it is Ineffable. And Dr. Clarke, in his Scripture Doctrine, says, † ‘In what particular Metaphysical Manner, the Son derives his Being from the Father, the Scripture has nowhere distinctly declared; and therefore Men ought not to presume to be able to Define.

† Part the
2d. §. 13.
p. 239.

The New Methodists affirm, That the most Learned of the Fathers did expressly assert, that the Eternal Genera-

K

tion

* Dr. Clar. tion of the Son, was by an Act of the
Scrip. Doct. Father's Power and Will. *.
 P. 2. p. 247.

The Reply. To this, I say, they themselves pro-
 P. 250, &c. fess, that there can never possibly be a-
 ny Authority upon Earth, suffi-
 cient to oblige any Man to re-
 ceive such a Weighty Doctrine
Dr. Clarke's Scrip. as this, unless it can be made
Doct. Introduction, out, that it has a certain Foun-
 P. 1, 2, 3, 4. and *Reply to Mr. Nelson.* dation in the Books of Scripture,
 P. 4. 49. and which are to us now, the whole
Reply to Dr. Wa- and the only Rule of Truth, in
terland. p. 170. ' Matters of Religion.' For which Rea-
 132.

|| *Reply.*
 P. 170.

* *Ibid.*
 P. 258.

‘ and the only Rule of Truth, in
 ‘ Matters of Religion.’ For which Rea-
 son as they cannot prove this Point from
 the Sacred Scriptures; so neither can
 they pretend to prove it by the Testi-
 monies of the Antient Fathers, because
 they declare, || that the Fathers have no
 real Authority in such Matters, and
 that it is ‘a Derogation to the Holy Scrip-
 ‘ tures, to appeal to any later Writers.

The Replyer tells us, * That what-
 ever is by Necessity of Nature—— is
 not by the Will of God.

And, I say, That God does not exist,
 by Reason of any outward Coaction, nor
 Free Choice, and yet he is what he
 would Chuse to be.

And it has been observed, and these
 Learned Divines cannot disprove it,
 ‘ That it were Superfluous and Silly, to
 ‘ imagine the Father to be a Father, ei-
 ‘ ther Unwillingly, or Willingly, but
 ‘ rather

rather Naturally and Essentially. For
 he is not Unwillingly whatever he is
 Naturally; having the Will to be what
 He is, concurring with the Nature.*

* St. Cyrill.
 Dial. 2.
 de Trin.
 p. 456.
 Luc. 638.
 † 1st Def.
 492.
 2d Def.
 p. 295.

The very Learned Dr. *Waterland* informs us, † That the *Arians* being very desirous to prove the Son of God a Creature, they attempted to do it by this Dilemma, The Father begat the Son, either *Volens*, willingly, (*i. e.* by free Choice) or *Nolens*, against his Will, which in *Greek*, they expressed by *quoniam ἀνάγκη*, meaning an extrinſick Neceſſity. They thought it could not be ſaid againſt his Will, and therefore muſt be own'd, that it was with his Will; and then it would follow that, That Act of the Will was precedent to the Son's Exiſtence, and therefore the Father was before the Son. And Dr. *Clarke*, (to what Intent he beſt knows) argues very much after the ſame Way, † ſaying, ' Whatever proceeds from any Being, otherwiſe than by the Will of that Being; doth not in Truth proceed from that Being, but from ſome other Cauſe, or Neceſſity, extrinſick to, and independent of that Being.

† Repl. p.
 227.

St. *Auguſtin* answer'd this *Arian* Argument, by retorting their Dilemma upon them, thus, || Tell us, Whether the Father be God, *Nolens*, againſt his Will; or *Volens*, with his Will. Now it had

|| Tom. 8.
 p. 626.
 994 Edit.
Bened.

been a Thing manifestly absurd, if the *Arians* had said, against his Will. And if they had allowed that he was God, with his Will, then the Son also might have been begotten by the Father, and yet the Father not before the Son in Time.

* *Reply,*
p. 256.

You will say, that God does Exist by Necessity of Nature, and not by an Act of his Will. *

Very well. And yet he exists *Volens*, with his Will. And so the Son may be begotten of the Father from all Eternity with his Will, and yet not be before Him in Time.

But what I insist upon is, That these Learned Divines cannot prove their Point from the Divine Oracles, nor can they pretend to do it from the despised Testimonies of the Antient Fathers. I add,

Nor can they maintain this Opinion, or support this their Notion by Reason.

† *Def. of*
some Consi-
derations.
§c. p. 47.

|| *Rep'y*
224. p. 250
251. 303,
304.
Modest Plea
p. 173,
266, 267.
268.

† ‘ Indeed Natural Reason is a very bad, and a very dangerous Expofitor of Scripture in Scriptural Myfteries; and neither has any Authority, nor gives any great Light in these Mat-
ters.

These Learned Gentlemen tell us,
|| That Eternal Generation does not, in the Nature of the Thing — im-
ply

‘ply Necessary Existence of the Person generated, but is indeed essentially contradictory to it.

To this I say, you cannot, in this Case, strictly argue from Humane to Divine Generation, for the Disparity is infinitely great.

And it’s easy to conceive, that an Eternal, Infinitely Active Being did act from all Eternity: And then Eternal Generation will argue, that the Father was always Father, and the Son always Son; and that the Son did co-exist with the Father from all Eternity, and the Son being God, this does prove that he does partake of the same Necessarily Existing and Independent Nature and Essence, and of the same Absolute Eternity, with the Father; but by Derivation.

But they contend, ‘* That in Scrip- * *Ibid.*
‘ture, the Begetting of the Son is al-
‘ways mention’d as an Act of the Fa-
‘ther — which Generation the Primi-
‘tive Writers Unanimously understand
‘to have been by the Incomprehensible
‘Power and Will of the Father. And if it
‘were Necessary, an Act it could not be;
‘for Action and Necessity, are contradi-
‘ctory Idea’s; whatever acts by Necessity,
‘does not truly act, but is indeed, only
‘acted upon.

Dr. *Waterland*’s Answer is, (2d Def. p.
308, 309.) ‘But shew me that Scripture

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‘ ever makes it an Act, in your Sense.
 ‘ I have heard of Begotten, I never read
 ‘ that it was a Voluntary Act, a Mat-
 ‘ ter of Choice, which is your Sense of
 ‘ Act— In your new Sense of Begetting
 ‘ and Acting, there is no Proof either in
 ‘ Scripture, or Antiquity, that the Fa-
 ‘ ther Begat or Acted : And now what
 ‘ have you done, but alter’d Names,
 ‘ and left Things as before ? Was there
 ‘ ever truer Pedantry about Words ?

• *Id.*

But these Philosophers insist upon it,
 * That Necessary Agents are no Agents,
 and Necessary Causes no Causes, and do
 ‘ not properly act : That whenever God
 ‘ Acts, whenever he does any Thing,
 ‘ then it is not by Necessity of Nature,
 ‘ but by the Choice of his Will— To
 ‘ act, or to do any Thing, by Necessity
 ‘ of Nature, is a Contradiction in Terms.

My Answer is, But can an Infinitely
 active Being ever cease to Act ? And
 being a Free Agent, must not he act
 Freely, as well as Necessarily ? But let
 this pass.

I profess, that I do not Comprehend,
 do not Understand, do not Know what
 this Act of the Father is in begetting
 the Son ; and therefore, if by urging,
 that the Son was begotten by the Free
 Choice of the Father’s Will, you mean
 (for you do not speak out) that the Son
 was a Precarious Creature, brought in-

to Existence, and made in Time : Then I do not pretend to disprove this *a Priori* : But I undertake to confute your Doctrine *a Posteriori*. And the Son did Co-exist Eternally with the Father, and therefore could not be made in Time.

And I have largely proved, (*Chap. the 7th.*) * That Christ Jesus, the only be-
* p. 38.
 &c.
 gotten Son of God, is Truly and Essentially God ; that he does partake of the same Divine Nature and Essence with the Father ; and that he is endued with Divine and Essential Attributes and Perfections, which is an Evident Demonstration that the Son of God, is not a Made, Precarious, Dependent Creature ; and that he was not so begotten by the Choice of the Father's Will, as this may imply, that he is a Distinct, Dependent, Created Being.

And I am surpriz'd, that these Ingenious Divines should, with so much Confidence, Publish, and so frequently urge, a Doctrine, which is out of the Reach of Humane Understanding ; which cannot be proved by the Testimonies of those Fathers, whom they both make Use of, and Despise ; and which has no Foundation in the Word of God ; and yet it is of the vastest Importance, and of the greatest Consequence, with Respect to the Christian Religion.

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6. We say, the Son as Son, is not the Unbegotten Father ; but we affirm, and have prov'd, That the Son, as God, is one and the same God with the Father ; of one and the same Identical, Individual, Eternal, and Necessarily-existing Essence and Substance : And that he is not excluded from being Truly and Essentially God, by the following, or any other such like Texts of Scripture, as *Isa. 44. 8. Is there a God besides me ? Yea, There is no God, I know not any,* and *c. 45. v. 5. I am the LORD, and there is none else : There is no God besides me.*

* *Rep'y, p.*
2. 196.

Now, these exquisite Scholars, to prove that the Son is distinct from, and inferior to the Father in Nature, do positively assert, * ' That those Texts, and ' others of the like Nature, do all of ' them most expressly and uniformly ' speak of a Person, and not of a Being, ' as distinguish'd from a Person : By ' those Texts therefore, not only all ' other Beings — but all others whatsoever ; all other Beings, all other ' Persons, all others whatsoever, (besides ' the *He*, the *I*, the *Me*, the *Person* there ' speaking) are expressly excluded from ' being what *He*, who there speaks, declares himself alone to be.

These Texts (say they) are expressly Personal, and are as ' expressly exclusive ' of any other Person, as of any other ' Substance,

‘ Substance, from being what *He*, who
 ‘ there speaks, declares himself Alone
 ‘ to be, *Viz.* The Supreme and Original
 ‘ Author and Governor of all Things.
 ‘ And therefore the Son, unless he be
 ‘ himself the Person, as well as of the
 ‘ Substance of the Father; cannot be
 ‘ what the Person speaking in those
 ‘ Texts, declares himself alone to be.
 ‘ Consequently, when he is stiled God
 ‘ and Lord, it must, of Necessity, mean,
 ‘ that he is in a Subordinate Sense, the
 ‘ Author and Governour of all.’

And one may perceive a secret Plea-
 sure spreading itself over their Souls,
 whilst they are pressing this Argument.
 See with what Zeal and Vehemency the
Modest Pleader, urges the same Thing, *
 thus, upon *Isaiab* 45. 5. ‘ *I am the LORD,*
 ‘ *and there is none else.* He says, [not,
 ‘ *Nullum aliud*, no other Being only;
 ‘ but *Nullus alius*, no other Person; no
 ‘ other whatsoever; no other absolute-
 ‘ ly; either of the same, or of any o-
 ‘ ther Essence :] *There is no God besides*
 ‘ *me.*

* 132,
 133, 137.

‘ *If. 40. 25. To whom then will you li-*
 ‘ *ken me, or shall I be equal? Saith the*
 ‘ *Holy One.*’

[The Words are all Personal.] *Nehem. 9. 6. Thou, even Thou, [Personally]*
art LORD alone. And he adds upon
 several other such Texts, Personal, or
 Personally,

Personally, above ten times, in the compass of five Pages. Now, I have not often seen an Argument urged with so much Triumph and Assurance, and yet that may be so easily and briefly Answered.

* Reply,

* c. p. 25.

Says the Country-Clergy-man * 'The same Living God—— Necessarily signifies the same Individual, Living, Intelligent Agent, — i. e. Person. The Term God therefore, is a Personal Word: And the Texts of *Isaiab* expressly and Necessarily prove, that Christ is the same Person, if he be not excluded from being what the Person there speaking —— declares himself alone to be. This, (adds he) I insist upon; and unless you can reply to This, all other Things are to no Purpose.

I Reply Directly, *He is*, and thus this mighty Argument is utterly subverted in Two Words, these two Particles, *He is*.

For, as Christ is God, but not another God; so he is a Person, but not another Distinct Person, Intelligent Agent, and Necessarily existing Being. And as the Holy Ghost is God, but not another God, distinct from the Father; so he is a Real Person, but not another Person distinct from the Father;

or

or another Intelligent Agent, or Necessarily Existing Being.

These Three are manifestly distinguish'd as Father, Son, and Holy Ghost; but not with respect to the Godhead: For they are the same *He*, the same Real Person, the same Intelligent Agent, the same Divine, Eternal Being, the same Necessarily Existing God. And thus the Words *God* and *Lord*, are to be understood in the absolute Sense of these Words, as in many other Places, so in the Texts alledged by the *Modest Pleader*. * *Isaiab* 44. 6, 8. and 45. 5. and 46.

*132, 133,
134, 135,
136.

5. *Deut.* 32. 39. and *Isaiab* 43. 10. 2 *Kings* 19. 19. and *Nehem.* 9. 6. *Pf.* 83. 18. and 86. 10. *Zech.* 14. 9. *Isa.* 41. 4. and 44. 6. *Joel* 2. 27. *Is.* 44. 24. *Jok.* 9. 2, 8. *Is.* 45. 6, 7. *Deut.* 3. 24. *Hosea* 13. 4. *Isaiab* 43. 11. and 45. 21. *Deut.* 32. 39. *Exod.* 20. 3. *Deut.* 6. 4. *St. Mark* 12. 29,--32. *Is.* 42. 8. and 45. 22. *St. Matt.* 4. 10.

Well then, our Saviour neither is, nor can possibly be, excluded by these, or any other Texts, from being truly God, because he is one and the same Person, (as it signifies one and the same Individual, and Necessarily existing Being) with the Father.

Doctor

* Reply to
Mr. Nelson.
p. 230.

Doctor Clarke says, * 'Self-existence is a Primary, nay, the Primary and most Essential Attribute of the Divine Substance.

† Reply.
p. 252,
254.
|| Ibid.
p. 292.

I Answer, True, if by Self-existence he means Necessary Existence. † But it is not so, if by Self-existent, he means only Unbegotten, || as he does in his *Scrip. Doct.* (p. 274, 223.) or else he does very unjustly translate the Author quoted by him.

* Reply.
p. 92.

I was ready to say, that Unbegotten, was a Personal Character only; but that Dr. Clarke would find Fault without sufficient Reason. *

But this I will affirm, that Unbegotten is the Incommunicable Property of the Father; but it is not an Essential Attribute of God: For, when we consider God Absolutely, neither does Unbegotten, nor Begotten, enter into his Character. We call the Father Unbegotten, but it is more proper to say, The Necessarily Existent, than Unbegotten God, and less apt to deceive. And indeed the New Methodists do make such a strange Use of the Word, Self-existence, and some other ambiguous Terms, as does, I think, as well deceive themselves, as abuse their Disciples.

8. These Learned Philosophers earnestly contend, That the Divine Individual Attributes, can neither be Communicated

nicated with, nor without the Divine
 ' Essence, because they are Individual ;
 ' and nothing that is Individual, can
 ' ever be Communicated from any One
 ' Thing to Another. *

* *Reply*
 p. 300. Dr.
Clarke's
Reply.
 p. 230.

I Answer, The Father begetting the
 Son, did not beget another God, but a
 Son that was God. And what belong'd
 to the Father as Father, the Individual
 and Incommunicable Property of being
 Unbegotten, could not be communica-
 ted to the Son ; for then the Son would
 have been the Father. But the Divine
 Nature, and Divine Essential Attributes
 were communicated to the Son, because
 He is (as I have prov'd) Truly and Es-
 sentially God. And, I believe that the
 Divine Attributes and Essential Perfe-
 ctions of God, were Communicated to
 the Son, for this very Reason, because
 they are Individual: For the Son, as
 Son, is distinct from the Father, as first
 in the Adorable TRINITY: But, as
 God, He is one and the same, Undivi-
 ded, Individual, Eternal, Necessarily
 Existent, Absolutely Perfect Being ; and
 therefore the Father Communicating his
 Divine Nature, and inherent Perfecti-
 ons to the Son, did not Communicate
 them to another Distinct and Separate
 Being. For the Eternal Son, of the
 Unbegotten Father, was not begotten by
 Abscission, but by Participation and
 Commu-

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Communication of the Divine Essence, Attributes, and Perfections: For he is Truly and Essentially God, One and the same God with the Father.

And thus, I having proved that the Holy Ghost is Truly and Essentially God; it follows, that he also, as God, does partake of the same Divine Substance and Essential Perfections with the Father.

9. It has been a generally received Doctrine, That the Eternal Son of God, is Consubstantial to the Father. The New Methodists tell us,

* Reply to Mr. Nelson. p. 35.

* That the Greek Word *ὁμοούσιος*, [*Homousios*] in the *Nicene Creed*, signifies only, that the Son is of the same Kind of Substance with the Father.

I say, If those *Nicene Fathers* meant no more by that Artificial Term, but barely a Specifick Unity, nothing but a meer Likeness of Nature, it is very strange, that the *Arians* should be such bitter Enemies to the Orthodox, for maintaining the Consubstantiality: That the *Eusebians* did, at the Council of *Nice*, so zealously oppose the Term, *Consubstantial*. † And, that when they subscribed the *Nicene Creed*, they should deceitfully write, *ὁμοιούσιον*, instead of *ὁμοούσιον*: If these two Words then were of the same Signification. || And that *Eudoxius*,

† Socr. Scholast. L. 1. c. 8. p. 22. &c. Ed. Cant. || Ibid. Supp'em. Philos. p. 552.

Eudoxius, in a Council at *Antioch*, should reject both those Terms. A. D. 358. *

* *Soz.* l. 4.

The Bishops assembled together in a Council at *Illyricum*, about the Year 375, Declared, That the TRINITY of Father, Son, and Holy Ghost, was Consubstantial. † And the Emperors *Valentinian*,

C. 12.

P. 146.

and *Valens*, and *Gratian*, in a Letter to the Bishops of *Asia*, did order, that the

† *Theod.*

L. 4. c. 9.

P. 158.

Decrees of this Council should be every where Publish'd, wherein, they say, that those most Blessed Bishops, confess, according to the Great and Orthodox Synod (*i. e.* the Council of *Nice* held, A. D. 325.) That the Son is Consub-

stantial to the Father: Not in the Sense of those, who declare, that *ὁμοούσιον*, signifies no more than *τὸ ὁμοιον*. (*i. e.*)

Like. For, we think, That one and the same Essence of Father, and of Son, and of Holy Ghost, is in three *πρόσωποις*, that is, in three perfect *ὑποστάσεις*, that

is, Persons, || [in the Ecclesiastical Sense of the Word.] Where it is very remarkable, that the Terms *πρόσωπον* and *ὑπό-*

|| *Ibid.* c. 8.

P. 156.

στασις, are made use of by the *Western* Bishops, as Words of the same Signification, when apply'd to the Adorable TRINITY; and *πρόσωπον*, signifies more than an Appearance, and *ὑπόστασις*, less than Substance.

The *Modest Pleader* says, * 'The Passage of *St. Basil* is decisive, Epist. 300.

* p. 156,

157.

ἐ γὰρ αὐτὸ πρὸς ἑαυτῷ Ὁμοούσιον, ἀλλ' ἐπὶ
 εἶναι ἑτέρον. The same Thing is not Con-
 substantial to itself, but another Thing
 to another.

I say, the Son is distinct from the Fa-
 ther, because Consubstantial to him :
 For nothing is Consubstantial to itself ;
 and yet, altho' the Son be distinct from
 the Father, as Father, yet he is not di-
 stinct in Essence from him, as God, be-
 cause they are Consubstantial. The Son
 Partaking of the same Individual Essence,
 Absolute Eternity, and Infinite Perfe-
 ctions with the Father, by Derivation,
 but Eternally. And the Son, as Son, is
 Inferior to the Father ; but, as God, E-
 qual to him in Essence, Power, and Eter-
 nity, but that very Equality is de-
 rived. For altho' the Son be Eter-
 nally, Truly, and Essentially God, yet
 it is as he is *very God of very God*. Where-
 fore, I think, that when Ὁμοούσιος, is ap-
 plied to the Son of God, it signifies
 something more than a meer Likeness.

He adds a very remarkable Passage out
 of St. Athanasius's * Ἐκ θεοῦ πίστεως. It
 is this, ὅτι γὰρ υἱοπάτερα φρονέμεν, ὡς οἱ Σα-
 βέλλιοι [λέγοντες] ὁμοούσιον, καὶ ἕκ' Ὁμοούσιον, καὶ ἐν
 τούτῳ ἀναρῶντες τὸ εἶναι υἱόν. We do not
 think that the Son and Father are the
 same, as the Sabellians do, saying, they
 are of one and the same Substance, and
 not

* Tom. I.
 p. 241.
 Edit. Par.

not Consubstantial, and in this Thing, taking away the Son's very Being.

Now, the *Sabellians* maintain'd the Essential Unity of the Father and the Son; but they affirm'd, that there was not a Real, but only a Nominal Distinction between them. They would say, that the Son was of the same Substance with the Father; that was the Truth, but not the whole Truth: But they would not acknowledge, that the Son was Consubstantial to the Father; for, that implied, that there was a real Distinction between them: Because, as St. *Basil* very well observes, Nothing is Consubstantial to itself.

And therefore that is a very judicious Remark of the Learned Bishop *Bull's*, which you immediately subjoin, * *Certe* * Sect. 2.
Sabellius ipse nunquam Filium lubeus dixisset Patri Ομοούσιον, sed potius, ταυτοούσιον. c. 1.
 Affuredly, *Sabellius* would never willingly have said, That the Son was Consubstantial to the Father, but rather, that he was of the same Substance with the Father. Wherefore, when the Antient Fathers taught a Consubstantial TRINITY, they believ'd, That the Three were really distinguished as Father, Son, and Holy Ghost, but not essentially distinct. And, consequently, by the Term *Ομοούσιον*, they often meant more than a bare Likeness of Essence.

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There

There is another Passage which this Author the rather chuses to mention, because *Dr. Clarke* was guilty of a Mistake in the Translation he gives of it. And I am greatly Mistaken, if he also does not commit the like Fault. The Passage is this, * Καὶ τὸ πολλὰς φιλοδοξίας εἶναι εὐχομένης παρὰ σσον, εὐλαβημένους δύο ἀναγρῆναι δεῖς, καὶ παρὰ τῆτο περιπίπτοντας ψευδέσι καὶ ασεβέσι δόγμασιν, (ἥτοι ἀρνημένους ιδιότητα οὕτω ἑτέρα παρὰ τὴν τῷ πατρὶ, ὁμολογούντας δεῖν εἶναι τὸν μέχρι ὀνόματι παρ' αὐτῶς δεῖν προσαγορευόμενοι, ἢ ἀρνημένους τὴν θεότητα τῷ οὕτω, πιδέντας δὲ αὐτῷ τὴν ιδιότητα, καὶ τὴν οὐσίαν καὶ περιγραφὴν τυγχάνουσιν ἑτέρα τῷ πατρὶ.) ἐντέλλειν λύεσθαι δύναται. Now, *ιδιότης*, does not signify Personality, in the Methodists Sense of the Word. Nor did *Οὐκ*, in *Origen's* Days, signify Subistence, in the Scholastical Sense of the Word.

And if, καὶ τὴν οὐσίαν καὶ περιγραφὴν τυγχάνουσιν ἑτέρα τῷ πατρὶ. According to the Learned *Huetius*, do not express a Notion which *Origen* condemn'd, as you think, yet those Words express an Opinion which ought to be rejected; for the Essence of the Divine *Logos*, is not Distinct from the Substance of the Father. Leaving then out this Passage which is Erroneous; the preceeding Words of *Origen* do very well admonish us, neither to deny the Incommunicable

Property

* Orig.
in Joh. p.
46. Huet.

Property of the Son, which is to be Begotten ; nor to reject his Divine Nature and Essence.

Here then I shall give you Dr. *Clarke's* Translation of this Difficult Passage, * *Reply, &c. p. 65,*
 only I shall say, Distinguishing Property, instead of Real Personality. ' Hence,
 ' (says *Origen*) we may solve the Scruple
 ' of many pious Persons, who, through
 ' Fear, they should make two Gods,
 ' fall into false and wicked Notions : (ei-
 ' ther on the one side, denying the Distin-
 ' guishing Property of the Son Distinct
 ' from the Father ; and so, while they
 ' [Rightly] acknowledge his Divinity,
 ' making him [Erroneously] to be, in
 ' Reality, nothing but a meer Name :
 ' Or else, on the contrary, denying [Er-
 ' roneously] his Divinity, while they
 ' [Rightly] acknowledge his Distinguish-
 ' ing Property.

Dr. *Clarke* is positive, * That the Council of *Nice* did not believe that the Son
 ' was of one individual Substance with
 ' the Father. ** Reply to Mr. Nelson, p. 35,*

I am not of this Learned Divine's Opinion, but rather think that it was the Real Opinion of the Nicene Fathers, That the Son was of the same Undivided Substance and Essence with the Father : And that he was not made out of Nothing, nor did derive a New Being from the Father, as from a Distinct Be-

* Doctor
Clarke's
*Script. Do-
ctrine*, p.
239.


ing, and superior Cause, (in the Philosophical Sense of that Word) truly and efficiently giving Life. * But that he was begotten by the Father without any Division or Abscission of the Father's Substance, by Communication and Participation of the very same Nature, Essence and inherent Perfections: For, a Creature cannot be Consubstantial to God the Father; and the *Nicene* Fathers did not only declare, that the Son was *Ὁμῳστικός*, Cons substantial to the Father, but they did also Profess, (as in the *Nicene* Creed) That he was truly God, *God of God, — very God of very God.*





CHAP. XII.

The Conclusion.

 HE Sacred and Adorable TRINITY, is the Distinguishing Doctrine of the Christian Religion. And this Blessed and Undivided TRINITY, is also the greatest Mystery in our Holy Profession.

This Mysterious Doctrine is an Article of Revealed Religion only. And it is Revealed in the Gospel ; and it has been transmitted down to us through all succeeding Ages. But for asmuch as it is a Principle above Reason, it has constantly met with great Opposition, as at present : But notwithstanding that, the Scriptural Doctrine of the TRINITY has still prevail'd.

Dr. *Clarke's* Scheme labours under several very great Difficulties. I'll give some Instances,

1. It is certainly New. Now, altho' a Notion in Philosophy may not be the worse, because it is New ; yet those Principles are the Best in our Holy Religion, which are Co-eval with the Christian Institution.

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And I do not remember, that the New Methodists have so much as attempted to prove, That their Doctrine of a TRINITY, (consisting, of One Supreme and Only True God, and an Inferior Subordinate God, and of a still more Inferior Divine Person) was ever establish'd by any one Council, or received by any one Particular Church of Christ, in any Age of the Church, or in any Part of the World whatsoever.

2. The New Methodists do express their Notions in Unscriptural, Metaphysical, Ambiguous, and Equivocal Terms. They say, that the Father *Alone*, is, Absolutely speaking, the God of the Universe, &c. *

* Doctor
Clarke's
Script.
Doct. p. 2.
Prop. 8.
p. 212.

A. These are neither Scriptural Expressions, nor true Doctrine: For, not the Father alone, but Father, Son, and Holy Ghost, are, Absolutely speaking, the God of the Universe.

Dr. Clarke says, 'God the Father is, 'by way of Eminence, the One and 'Only God, because he alone has— 'Divinity; [I would say, the Divine Nature and Essence; all Essential Attributes and Perfections] Absolutely of himself— 'Unoriginate, and not deriv'd from any— And, Christ is also 'True God, because he has True Divinity. (i. e. As I would interpret it, the Divine Nature and Essence, all Essential

sential Attributes and Perfections) Derived to him from the Father.

Now, leave out the deluding Term [Supreme] as I have done; and admit of my Interpretation of the Word Divinity, which I verily believe is Just and Orthodox, and we may soon be agreed. This, (as I take it) is the main Point to be determin'd by us. But I am Conscious, that here the Term Divinity is Equivocal. However, here they may see how near they are here to the Truth, and how easily they may Return again into the Right Way.

It is a Matter of vast Importance in this Controversy, to have the Terms *εἶς*, and *ἑνός*, rightly fix'd and determin'd. And the Country Clergy-man, in his *Reply to Dr. Waterland*, takes a great deal of fruitless Pains to adjust this Matter (from p. 443— to p. 459.) and to set this Argument of Criticism in a clear Light, he affirms, 'That, generally speaking, *εἶς* does signify common Nature, or general Essence; and *ἑνός*, Singular Being, or Individual Identical Substance.' Now, as I think, that this Interpretation of these Words, is neither very Just, nor very Intelligible: So, I take these to be Deep and Profound Metaphysicks.

And yet this Divine gravely says, in the Words of Dr. Clarke, (*Ibid.* p. 175,

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176.) concerning the Word [Nature,]
That it is a meer 'Abstract, general
' Term, of very Uncertain, Various and
' Indeterminate Signification — Where-
' fore I shall not contend — about
' Metaphysical Words; which — I
' have constantly avoided, because of
' their Abstract and Ambiguous Signifi-
' cation. And yet he makes Use of this
' Term, p. 244, 249, 250.

* *Script.*
Doct. p.
211, 212.

Dr. Clarke says, * 'The Supreme Per-
' son of Father alone, is Self-existent, Un-
' derived, Unoriginate, and Independent.

There is scarce one Word here, but
what is Ambiguous, particularly, Self-
existent.

The Country Clergy-man says, it is
highly Ridiculous, to call ' Self-existent
' an Ambiguous Term; because, (says
' he) it always has one determinate pre-
' cise Meaning, and never signifies more
' nor less, than existing of itself, by the
' Absolute Necessity of its own Nature,
' without deriving from any other Cause
' whatsoever, in any Manner whatso-
' ever.' †

† *Reply,*
p. 465.

This is very positive, but does not sa-
tisfy me, because this very Divine, fre-
quently translates ἀγεννητος, (which only
signifies unbegotten.) I say, he tran-
slates it, Unoriginated, or Self-Exi-
stent.

‡ *Ibid.* p.
291, 497,
498.

And

And yet he bitterly cries out against others, for expressing themselves in this Ambiguous and Unfair Manner, by which the Ignorant are deceiv'd. *

* *Ibid.* 259.
and Dr.
Clarke's
Reply, p.
26, 27, 28.

And yet Unbegotten, and Self-existent, or Unoriginated, are Words of quite different Significations; if Self-existent means Necessarily Existent.

The *Antitrinitarians* have a Thousand Times objected and argued, That Three Persons cannot be One God. Now the New Methodists do know, † that the Orthodox do not use the Ecclesiastical Term Person, in the same Sense as they take it in, and yet they follow the same Example and Practice.

† Reply
to Doctor
Waterl.
p. 444,
458, 459,
519.

This is detestable Equivocation.

3. But the most Insuperable Difficulty, is their making Two Distinct Gods, which makes them Ditheists. The Grand Error which runs through all the Writings of the New Methodists is, That they maintain, that the Father, Son, and Holy Ghost, are Three Distinct Persons and Separate Beings. This leads them, at least into Ditheism.

Dr. *Clarke* says, that the Supreme Person of the Father Alone, is, the God of the Universe. *

* *Scrip.*
Doct. p. 212
|| Reply.
p. 81.

He says, || ' *Christ* is by Nature, ' Truly God, (as Truly, as Man is by ' Nature Truly Man;) but then he adds,

adds, ‘ That is, He is God, not Self-existent, but as having by that Nature which he derives from the Father, True Divine Power and Dominion over all Things both in Heaven and Earth, in Subordination to him who Alone is absolutely [*ὁ παντοκράτωρ*] of Himself Supreme over all.’ So that He is but a Subordinate God. Now, the Acknowledging and Worshipping of Two Distinct Gods, is a Notion and Practice, which is contradicted both by Reason and Revelation. The Ever-living God frequently and expressly condemns it. One main Design, both of the Old and New Testament, was, to banish all such Doctrines and Practices out of the World. *Moses* and the Prophets, Christ and his Apostles, expostulate against the same. All the true Servants of God, in all Ages of the World, have declared against it; and all good Christians, in all Ages of the Church, have zealously endeavour’d to extirpate Polytheism.

Yea, The Unity of the Deity is a Doctrine which is never to be departed from; and whatever Hypothesis does Contradict it, that same Opinion is Absolutely False.

When I undertook this Work, I thought that those well-dispos’d Christians who would vouchsafe to read the same, would
be

be very well pleas'd to see the Scripture Doctrine of the Myſterious TRINITY laid before them, and no more Unſcriptural Terms made Uſe of but what are Absolutely Neceſſary ; and that it wou'd likewise be a great Satisfaction to them, to be rightly inform'd, what Part of this Doctrine is myſterious, that cannot be Comprehended by Us, and to which we are not requir'd to give our Aſſent, becauſe not Revealed : And what Part of this Doctrine we ſhould be well inſtructed in, and ought ſteadfaſtly to believe, becauſe it is the Diftinguiſhing Doctrine of the Chriſtian Inſtitution.

And I have prov'd from Scripture (which is the higheſt Demonſtration) that there is a Real Diſtinction between the Father, Son, and Holy Ghoſt, in the Adorable TRINITY : But then, I have obſerv'd, that we cannot poſſibly Diſcover how great that Diſtinction is, becauſe our Divine Lawgiver has not made that known to Us : And that as no Mortal can find out any Terms of Art, that can Adequately expreſs that ineffable Diſtinction ; ſo no Chriſtian is oblig'd either to ſearch out or define the ſame. But when Reason can go no further, Faith can receive a Myſterious Truth : For, when Human Reason cannot Comprehend the Nature and Manner of the Things in Heaven, becauſe Undiscovered ;

vered; then Divine Faith can believe the Existence and Reality of Spiritual Things, because attested by Heaven. And as I have related what is Unsearchable in this Article, so I have discover'd how much we are to believe of this Sacred Mystery.

And if my Observations are just, it will not be too much to repeat the same.

We are compell'd then by the Christian Verity to profess,

That there certainly is an Ever-living God.

That there are these Three, Father, Son, and Holy Ghost; who are to be Believ'd in, Obey'd, and Worshipp'd.

That these Terms, Father, Son, and Holy Ghost, do not destroy the Unity of the Deity, yet they do signify, that there is more than a meer Nominal Distinction in the Divine Nature; that there is more than a Difference of outward Manifestations, or External Relations between these Three, Namely, That they are really distinct from One Another. ' That God is One and Three, ' in some Way and Manner, as cannot ' be conceiv'd by Human Understanding, nor be express'd by any Artificial ' Terms.' And this is the Mysterious ' Part of the TRINITY, which cannot
be

be express'd by Words, but is to be believed in the Heart.

That this Wonderful Distinction is so great, That the Father is not the Son, nor the Holy Ghost. That the Son is not the Father, nor the Holy Ghost. That the Holy Ghost is not the Father, nor the Son. That these Three are Really Different, and that this Unknown Distinction is the Foundation of that Difference.

That this Distinction is so Great, as to be Sufficient to Sustain the Distinct Names, Relations, Properties, Offices, and Operations, which are ascribed in Holy Scriptures, to each of these.

That the Father is God, the Son is God, and the Holy Ghost is God : And yet the Distinction between them, is not so Great as to make them Three Gods. That the Son is God, but not another God ; Distinct from the Father, as Son, but not as God ; and that the Holy Ghost is God, but not another God. distinct from the Father, and the Son, as Holy Ghost, but not as God. Therefore,

That there is but one God. The Plain, Natural, and Unavoidable Consequence of which is, That the Father, Son, and Holy Ghost, are but One God ; and that they are that One God, the One God of Christians. This, is what we are to believe, and all that we are to believe

The Scripture DOCTRINE of the lieve concerning the Myfterious and Adorable TRINITY.

Now, if any Persons get Benefit by this Performance, it is my Duty to wish, that they would ascribe the Praise unto GOD.

Now, to God the Father, God the Son, and God the Holy Ghost, be ascribed as is ever due, all Honour, Praise, and Glory, both now, and for evermore. Amen, Amen, Amen.

And, Blessed be this One, Only, True and Ever-living God. *Amen.*

E R R A T A.

PAGE 3, Line 27, for still, read strictly. page 5, line 18, dele and. p. 7, l. 23, for if r. of l. 24, for this r. the. p. 9, l. 6, for Infinite r. Finite. l. 15, r. by any Power. l. 29, r. to be Good. p. 10, l. 12, for &c. r. and. p. 13, l. 4, for 808th. r. 780th. p. 14, l. 32, for his r. this. p. 25, l. 5, for Sermons r. Terms. p. 28, in the Margin, for 28, r. 19. p. 29, l. 13, for Cap. 20, r. Chap. 2. p. 35, l. 4, for v. 10, r. v. 30. l. 21, for ch. 10, r. ch. 1. p. 36, l. 26, for There r. Three. p. 42, l. 30, for Eph. 5, r. Eph. 4. p. 45, in the Margin, for 54, r. 36. p. 53, in the Margin, for 496, r. 405. p. 60, in the Margin, for 33, r. 23. p. 69, the Quotation in the Margin should follow Chap. 3, page 19. p. 70, in the Margin, for 116, r. 106. p. 78, in the Margin, for 143, r. 93, and for 167, r. 109, and l. ult. for Matura, r. Natura. p. 85, l. 18, for differimus, r. differimus. p. 87, l. 7, for was r. were. p. 92, in the Margin, read thus, Dial. cum Tryp. p. 375, Edit. Seb. l. 10, after Words, r. τὸ γενησόμενον. l. 12, r. if you say ἑτερον means. p. 93, in the Margin, for p. 119, 120, r. 78, 80. p. 96, l. 24, for audemus, r. audemus. p. 99, in the Margin, for p. . r. p. 25. p. 107, in the Margin, r. Patrum. p. 108, l. 25, r. and as it was. p. 112, l. 13, r. & Patris verbiq. p. 122, l. 25, for ei r. eis. p. 130, in the Margin, r. Reply to Dr. Waterland, p. 170, 312. p. 135, in the Margin, for 38, r. 27. p. 139, l. 18, for John r. Job. p. 140, l. 9, for 223, r. 323. p. 101. l. 9. f. Now, r. And, only by a Trinitarian
p. 152. l. 29. r. ὁ ἐκ γεννητος

FINIS.

